DATABASE: ISLAMIC VERSES

INTRODUCTION 2

1. PEACEFUL VERSES 8

2. NON-MUSLIMS 9

What is their status?

Can they be taken as friends & family?

Is integration allowed?

Convert, pay or die

Sharia (islamic law) and second class citizens

Must non-muslims follow islamic rules

Taqiyya - can you lie to non-muslims?

3. JEW HATE 74

What is their status?

Mass murder of the tribe Banu Qurayzah

4. CAN YOU LEAVE ISLAM? 85

Punishment for leaving Islam

Allowed to kill disobedient muslims?

What is seen as hypocrites?

Burning down deviating mosques

5. WOMEN 102

Women's status

Women praying from the back of the "buss"

1 man equals 2 women

Reporting rape - 4 male muslim witnesses

Rape on married women

Systematic rape

Halala marriage

Buying and selling captive women

Promising blonde women for jihad

Beating women

Prostitution

Heaven - 72 virgins

Hell - mostly women

Hijab, chador, niqab, burqa

Breastfeeding grown men

Female genital mutilation

How the prophet got his wives

Pedophilia and child marriage

Prophet stealing his adopted son's wife

Was the prophet cheating?

Was the prophet fair to his wives?

6. VIOLENCE 202

Dominate the world with war

Fighting in jihad is obligatory

Reward for warriors

Is suicide attacks allowed?

Offensive wars

Terror

Beheading, crucifixion, amputations, stoning

Violence

Killing children & women

Honor killing

Plundering (stealing)

Burning humans with fire

Torture

FREE SPEECH

Vandalize graves & religious symbols

Punishing homosexuality

7. RACISM & SLAVERY 348

Views of blackness & black people

Canceling the liberation of freed slaves

Slavery

Description of the prophet as entirely white

8. OTHER 368

Do not question

Follow the prophet's example & teachings

Was Muhammad really perfect?

How the prophet died

"Satanic verses"

Abrogation - canceling early peaceful verses

Are westerners funding jihad by halal meat?

Conflict with science

Mistakes

Questionable teachings

Islam - the fastest growing religion, in

conversion rate?

How/when was the Quran put together?

9. SOURCES 488

Dictionary: islamic terms

INTRODUCTION

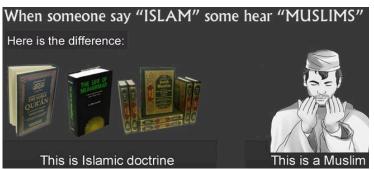
This database should <u>not</u> be read from beginning to the end, read it instead based on topics of interest. The purpose is to examine the *ideas* in the islamic scripture. Fact check each verse (click on it) and read the context. Bookmark this as it will be updated continuously. Contact me: info.simon100@gmail.com Youtube: Taqiyya Watch *Main question*: does islamic scripture promote the behavior of The Islamic State (ISIS)?

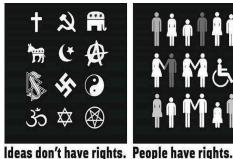
Material: four english Quran translations, hadith, Sira, tafsir (link), and relevant studies. To read the scripture in arabic click on each verse. Relevant articles, studies and videos are included to make this document relevant.

Ethical dilemma: Can this database contribute to further radicalization which would contradict its purpose? Should information be covered up or do people in leadership need these facts? Will quoting scripture stigmatize muslims?

Conclusion: Muhammad practiced verses of darker character, which is now repeated by the Islamic State (ISIS).

Format: for best viewing experience, open this document from the computer by clicking here.







Full picture

Here is an example of when journalists mix this up:



Full picture

To understand an ideology, it is necessary to study its earliest form. The scriptures are complex and require consideration for context, time-period and culture. The Quran (Allah's word), hadith (the prophets actions and sayings) and the Sira (prophets biography), can be seen as self-reported historical documents which portrays how the religious founder prophet Muhammad defined & practiced Islam. A meaningful analysis should not be based on "extremists", or peaceful muslims, or media, or emotions, or muslim friends.

"they can have **no Faith until** they make you (Muhammad) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept them with full submission" (Quran 4:65)

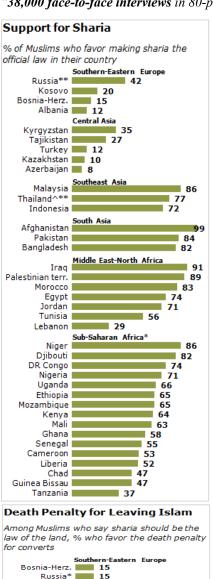
Islam is not just a religion, it includes a political aspect called Islamic Sharia law (next page) addressing all part of life. Islam means submission to Allah (not peace), and is a religious-, political- & military systems (Video 1, video 2). The Quran is seen as the word of God, flawless, complete & intended for all times. Muhammad is to be followed and described as a perfect example: "the Messenger of Allah you have a good example to follow" (Quran 33:21).

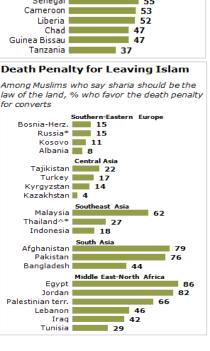
Polling data

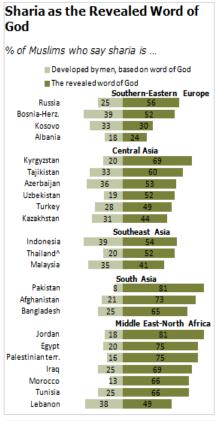
Pew Research Center studies reveals the popularity for Sharia Law (Islamic law) - practiced by both ISIS & Saudi Arabia. Ex. of Sharia law: no democracy & free speech, cutting off hands/feets, throwing homosexuals from rooftops, stoning, beheadings, execution for leaving Islam or blasphemy, wife beating, 4 wives, child marriage (age 6 or 9).

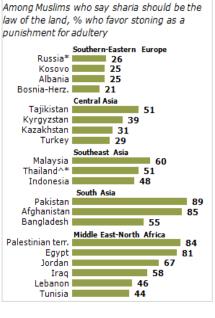
These ideas, are from a western perspective considered to be extreme. The result from this survey disproves the myth that extreme ideas would only be supported by a *small minority* in the muslim world. It is in fact, it is the *opposite*.

Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (2013). Full report here: "38,000 face-to-face interviews in 80-plus languages. It covered Muslims in 39 countries" (p. 9, 42, 48, 55, 54, 70)



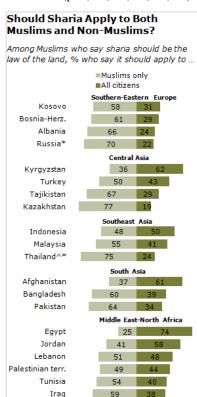


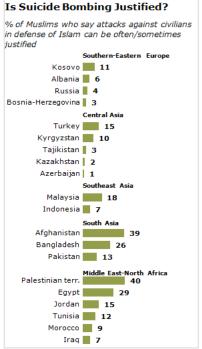




Stoning as Punishment for

Adultery





60

Morocco

Picture above: link

Study: Pew Research Center: Europe's Growing Muslim Population (2017), or PDF here (page 4, 8, 9, 10)

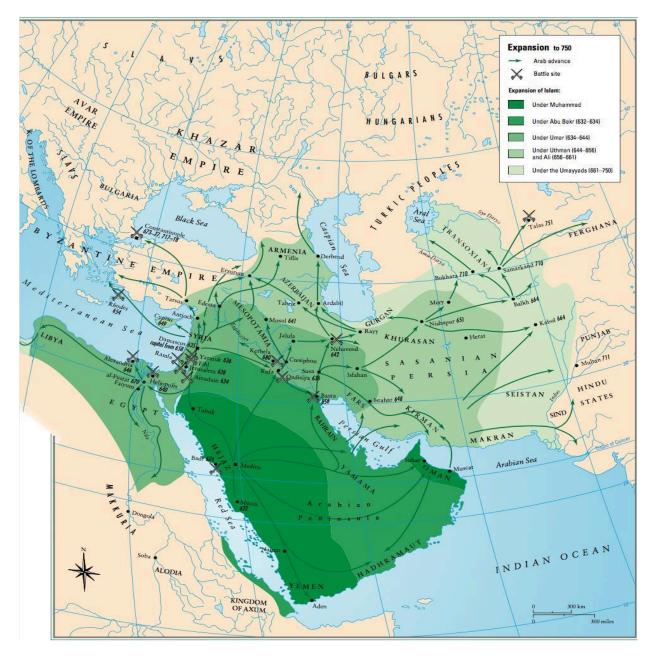


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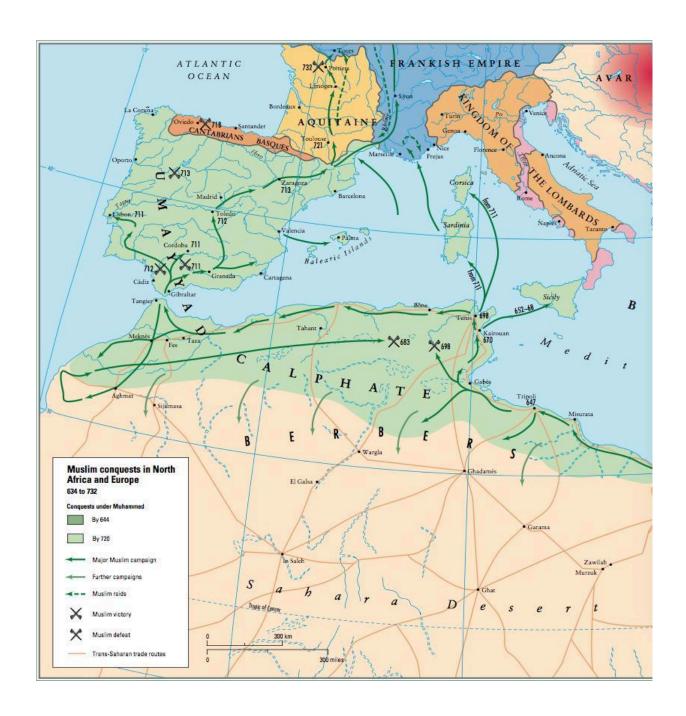
Article: The Guardian: "Muslim population in some EU countries could triple, says report" (2017)
Article: RT: "Muslim population in Europe set to grow even with 'zero migration' – study" (2017)
Study: Pew Research Center: Europe's Growing Muslim Population (2017), or PDF here (page 4, 8, 9, 10)

EARLY ISLAM

For more info, chapter 6



Source: Historical Atlas of the Islamic World (page 29, 2004), by Malise Ruthven, Azim Nanji



Source: Historical Atlas of the Islamic World (page 66, 2004), by Malise Ruthven, Azim Nanji

1. PEACEFUL VERSES

Quran 2:256: "There shall be no compulsion in [acceptance of] the religion."

Ouran 109:4-6: "To you be your religion, and to me my religion."

Quran 41:34: "The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better then verily he, between whom and you there was enmity, will become as though he was a close friend"

Quran 5:32-33: "Because of that We ordained for the <u>Children of Israel</u> that if anyone killed a person <u>not in retaliation of murder, or (and) to spread mischief in the land</u> - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. (...) The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be <u>killed</u> or <u>crucified</u> or their <u>hands</u> and their feet be cut off from opposite sides, or be exiled from the land." (explanation)

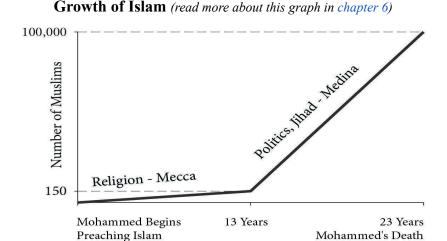
Quran 5:28-29: "If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allah, Verily, I intend to let you draw my sin on yourself as well as yours"

Hadith: Tirmidhi 1:7:1162: "the best of you are those who are best to your women"

Hadith: Ibn Majah 4:24:2781: "Is your mother still alive?" I said: 'Yes.' He said: 'Go back and serve her, for there is Paradise."

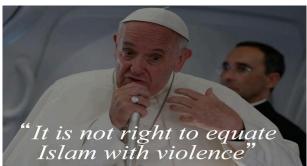
Hadith: an-Nasa'i 1:25:3106: "O Messenger of Allah! I want to go out and fight (in Jihad) and I have come to ask your advice." He said: "Do you have a mother?" He said: "Yes." He said: "Then stay with her, for Paradise is beneath her feet."

As mentioned earlier, peaceful verses are not in focus, even though there are many more of them.



Source: http://cspipublishing.com/statistical/charts.html







Video 1: "Nothing to do with my prophet"

Video 2: Pope Franciscus: It is not right to equate Islam with violence (31/7, 2016)
Article: The Guardian: Pope Francis: it is 'not right' to identify Islam with violence (2016)

Photo 1: "5 stages of grief" -model by psychiatric Elisabeth Kubler Ross

In ISIS propaganda magazine DABIQ, nr 15 (p. 30-33) they reveal 6 reasons for "Why we hate you & why we fight you". They refute explanations like poverty, lack of opportunities and western foreign policy.

- 1. "We hate you, first and foremost, because you are disbelievers; you reject the oneness of Allah"
- 2. "We hate you because your secular, liberal societies permit the very things that Allah has prohibited"
- 3. In the case of the *atheist* fringe, we hate you and wage war against you because you disbelieve"
- 4. "We hate you for your crimes against Islam (...) mock our faith, insult the prophets of Allah"
- 5. "We hate you for your *crimes against the Muslims*"
- 6. "We hate you for *invading our lands* (...) your foreign policies are the extent of what drives our hatred, this particular reason for hating you *is <u>secondary</u>*, hence the reason we addressed it at the end of the above list. (...) The fact is, *even if you were to stop bombing us* (...) we would continue to hate you because *our primary reason for hating* you will not cease to exist until *you embrace Islam*."

This is discussed in an episode called "What Do Jihadists Really Want?", a postcast by neuroscientist Sam Harris.

In this chapter (click):

- What is their status?
- Can they be taken as friends & family?
- Is integration allowed?
- Convert, pay or die

- Sharia (islamic law) and second class citizens
- Must non-muslims follow islamic law?
- Taqiyya can you lie to non-muslims?

What is their status?

Video: verses from this chapter preached here & here in a mosque (hidden camera)

صلى Ouran 3:110: You | true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind (الله عليه وسلم

Described as the worst creature:

Quran 8:55: "Verily, The worst of moving (living) creatures before Allah are those who disbelieve, - so they shall not believe."

Quran 98:6-7: "Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad from among the people of the Scripture (Jews and Christians) and Al-Mushrikun (صلى الله عليه وسلم (disbelievers) will abide in the Fire of Hell. They are the worst of creatures." Verily, those who believe in the Oneness of Allah, and in His Messenger Muhammad صلى الله عليه وسلم including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira; The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Hadith: Riyad as-Salihin 19:32: Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported: "You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." [Al-Bukhari].

Tafsir Quran 3:110 (explanation by islamic scholar Ibn kathir): Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam."

Hadith: Sahih Muslim 40:6867: Abu Huraira reported: When the soul of a believer would go out (of his it to its destined end. And if he is a nonbeliever and as it (the soul) leaves the body-Hammad made a mention of its foul smell and of its being cursed-the dwellers of the sky say: There comes a dirty soul Messenger (all lab put a thin cloth which was with him upon his nose while making a mention (of **the foul** smell) of the soul of a non-believer.

Described as animals:

Quran 8:55: "Verily, The worst of moving (living) creatures before Allah are those who disbelieve, - so they shall not believe."

Quran 25:44: Or do you think that most of them hear or understand? They are only like cattle (animals) - nay, they are even farther astray from the Path (i.e. even worse than cattle (animals)

Quran 5:60: "(...) those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines"

Video: Dawah man, Channel:



Naashed: "Are you better than a cow"

Quran 7:166-167: "So when they exceeded the limits of what they were prohibited, We said to them: "Be you monkeys, despised and rejected." And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews)"

Quran 2:65: "And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected."

Hadith: Sahih Bukhari 3:54:524: "Narrated Abu Huraira: The Prophet (said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it." I told this to Ka'b who asked me, "Did you hear it from the Prophet (all of the prophet) ?" I said, "Yes." Ka'b asked me the same question several times.; I said to Ka'b. "Do I read the Torah? (i.e. I tell you this from the Prophet.)"

Do not even eat with non-believers:

Hadith: Abu Dawud 42:4814: Chapter: With whom we are ordered to accompany:

Narrated AbuSa'id al-Khudri: The Prophet (عليه عليه) said: Associate only with a believer, and let only a God-fearing man eat your meals. (Hasan)

Hadith: Tirmidhi 4:10:2395: Chapter: What Has Been Related About Accompanying The Believer: Do not even eat with them: Abu Sa'eed narrated that the Messenger of Allah(s.a.w) said: "Do not accompany except a believer, and do not serve your food except to one with Taqwa (Godly discussions)." (Sahih)

Commanded to hate disbeliever (the principle "Al Wala Wal Bara"; love & hate whatever Allah commands):

Hadith: Abu Dawud 41:4664: The Prophet (مالية) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith. (Sahih)

Hadith: Abu Dawud 41:4582 - Chapter: Keeping Away From Heretics And Hating Them:

Narrated Abu Dharr: The Prophet (مطور عليه) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.

Hadith: Tirmidhi 4:11:2521: the Prophet (s.a.w) said: "Whoever gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah, he has indeed perfected his faith."

Quran 48:29: "Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves."

Quran 3:32: "Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith."

Hadith: Sahih Bukhari 1:2:15: Narrated Anas: The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

What does Allah think of non-believers and how should they be treated:

Quran 30:45: "That He may reward those who believe (in the Oneness of Allah - Islamic Monotheism), and do righteous good deeds, out of His Bounty. Verily, He likes not the disbelievers."

Quran 3:32: "Say: "Obey Allah and His Messenger": But if they turn back, Allah loveth not those who reject Faith."

Quran 2:98: "Whoever is an enemy to Allah and His angels and messengers, to Gabriel and Michael,- Lo! Allah is an enemy to those who reject Faith".

Video: Dawah man, Channel:



Naashed: "Are you better than a cow"

Quran 4:101: "And when you (Muslims) travel in the land, there is no sin on you if you shorten As-Salat (the prayer) if you fear that the disbelievers may put you in trial (attack you etc.), verily, the disbelievers are ever unto you open enemies."

Quran 4:76: Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Taghut (Satan, etc.). So fight you against the friends of Shaitan (Satan), Ever feeble indeed is the plot of Shaitan (Satan).

Quran 25:55: And they (disbelievers, polytheists, etc.) worship besides Allah, that which can neither profit them nor harm them, and the disbeliever is ever a helper (of the Satan) against his Lord.

Quran 9:23: "O ye who believe! Choose not your fathers nor your brethren for friends if they take pleasure in disbelief. Whoso of you taketh them for friends, such are wrong-doers."

Quran 60:4: "Indeed there has been an excellent example for you in Ibrahim (Abraham) and those with him, when they said to their people: "Verily, we are free from you and whatever you worship besides Allah: we have rejected you, and **there has started between us and you hostility and hatred forever <u>until</u> you believe in Allah Alone. except the saying of Ibrahim (Abraham) to his father: "Verily, I will ask forgiveness (from Allah) for you, but I have no power to do anything for you before Allah. " Our Lord! In You (Alone) we put our trust, and to You (Alone) we turn in repentance, and to You (Alone) is (our) final Return."**

Website: scholars at Islam O&A: Fatwa (islamic ruling) No. 178354:

"Praise be to Allah. Allah, may He be exalted, has instructed His believing slaves to love one another and to take one another as friends, and He has instructed them to hate His enemies and regard them with enmity for the sake of Allah. He has stated that friendship can only be among the believers and enmity is to be between them and the kaafirs (disbelievers); disavowing them is one of the basic principles of their faith and is part of perfecting their religious commitment. There are very many verses, hadeeths and comments of the early generation to that effect."

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the *hypocrites* commit *mischief on earth*, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of *mischief on the earth*.

Quran 3:56: "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah)

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by al-Jalalayn):
As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya

Quran 8:60: Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 669, v. 986: God sent Muhammad with this religion and he strove for it until men accepted it voluntarily or by forces

Hadith: Tirmidhi 3:19:1602: Narrated Abu Hurairah: That the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion." (...) the Muslims were ordered to humiliate them. (Sahih)

Quran 9:30: "And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded away from the truth!"

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Fighting the Jews and Christians is legislated because They are Idolaters and Disbelievers

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their

Tafsir Quran 2:190 (explanation, interpretation, commentary of the quran by Qurtubi), page 490-491:

saying with their mouths), but they have no proof that supports their claim (...)

The ayat for the permission to fight was revealed about fighting in general and the instruction is to fight not only those idolaters who fight the Muslims but also those who do not fight. The command refers to the time when the Prophet, may Allah bless him and grant him peace, went out with his Companions to Makka for 'umra. When he camped at al-Hudaybiyya near Makka, the idolaters prevented him from continuing on into Makka and he remained there for a month. They made a treaty stipulating that he could return the following year for three days and that there would be no fighting between them. After concluding this treaty, he returned to Madina. The following year he made preparations for hajj and the Muslims feared the treachery of the unbelievers and did not like the idea of fighting in the sacred months and in the Haram. Then this ayat was revealed, meaning that it is lawful for you to fight if the unbelievers fight you. So the ayat is connected to the prior mention of hajj and entering houses by the back door. After this the Prophet fought those who fought him and refrained from those who refrained from fighting him until the ayat in Surat at-Tawba (9:5) was revealed, "Fight the idolaters," and this ayat was abrogated. This is the position of the majority of scholars. Ibn Zayd and ar-Rabi', however, say that this ayat was abrogated by Allah's words: "Fight the idolaters totally," (9:36) in which he was commanded to fight all the unbelievers.

Tafsir Quran 2:193 (explanation, interpretation, commentary of the quran by Qurtubi), page 496:

Fight them until there is no more fitna and the deen belongs to Allah alone.

This is a command to fight every idolater in every place according to those who say that it abrogates the previous ayats. According to those who say that it does not abrogate other ayats, it means: fight those about whom Allah says, "if they fight you". The former is the more likely meaning. It is an unqualified command to fight without any precondition of hostilities being initiated by the unbelievers. The evidence for that is in the words of Allah, "and the din belongs to Allah alone." The Prophet said, "I was commanded to fight people until they say, 'There is no god but Allah.' The ayat and hadith both indicate that the reason for fighting is disbelief because Allah says, "until there is no more fitna," meaning disbelief in this case. So the goal is to abolish disbelief and that is clear.

Tafsir Quran 9:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

This is the Ayah of the Sword

Mujahid, 'Amr bin Shu'ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and 'Abdur-Rahman bin Zayd bin Aslam said that the four months mentioned in this Ayah are the four-month grace period mentioned in the earlier Ayah, (So travel freely for four months throughout the land.) Allah said next, (So when the Sacred Months have passed...), meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then **fight and kill the idolators** wherever you may find them.' Allah's statement next, (then fight the Mushrikin wherever you find

them), means, on the earth in general except for the Sacred Area, for Allah said, (And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them.) 2:191 Allah said here, (and capture them), executing some and keeping some as prisoners. (and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam. (But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Oft-Forgiving, Most Merciful.) Abu Bakr As-Siddiq used this and other honorable Ayat as proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials, are the prayer, which is the right of Allah, the Exalted and Ever High, then the Zakah, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah often mentions the prayer and Zakah together. In the Two Sahihs, it is recorded that Ibn 'Umar said that the Messenger of Allah said, (I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al- Awfi said that Ibn 'Abbas commented: "No idolator had any more treaty or promise of safety ever since Surah Bara'ah was revealed.

Is Allah the one spreading hate among christians and among jews:

Quran 5:14: Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection

Quran 5:65: "the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed are they for what they say. Rather, both His hands are extended; He spends however He wills. And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. And We have cast among them animosity and hatred until the Day of Resurrection (judgment day)."

First 13 out of 23 years of prophethood, the message about the jews, christians, sabians, non-muslims was peaceful:

Quran 2:62: those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord

Then, the last 10 years of Muhammad's life, the message changed to the opposite when he got power:

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and
Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for
the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him.
As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both
groups to be liars, (That is their saying with their mouths), but they have no proof that
supports their claim (...)

Tafsir Quran 9:29 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order to fight People of the Scriptures (jews and christians) until They give the Jizyah (money) Allah said, Fight against those who believe not in Allah (...)

Tafsir Quran 48:27 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
The Good News that Muslims will conquer the Known World, and ultimately the Entire
World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth, (...) (that He may make it superior to all religi- ons.) all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

Book: "*The Battles Of The Prophet*" by Ibn Kathir (page 183-184), explaining Quran 9:28-9-33: The Battle of Tabuk. According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra. Occasion of the Battle.

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. On that, Quraish (the prophets tribe) thought that this would reduce_their_profits from trade. Therefore, Allah Most High, compensated them and ordered them to fight the people of the Book (jew and christians) until they embrace Islam or pay the Jizyah (money/tax). Allah says, "O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah

and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) decided to fight the Romans (christians) in order to call them to Islam.

Hadith: Sahih Muslim 1:284: Chapter title: Obligation of believing that the message of our Prophet Muhammad (saws) is for all people, and the abrogation of all other religions: It is narrated on the authority of Abu Huraira that the Messenger of Allah (believed) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

Tafsir Quran 5:73 (explanation, interpretation, commentary of the Quran by Ibn Kathir): **The Disbelief of the Christians**

Tafsir Quran 5:73 (explanation, interpretation commentary of the Quran by al-Jalalayn): They are indeed **disbelievers those who say, 'God** is the third of three', gods,

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Ibn Kathir): The Order to fight to <u>eradicate</u> Shirk and Kufr (belief in other than Allah and disbelief). Allah said, (And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Jalalayn): And fight them until sedition idolatry is exists no more and religion is all for God alone none other being worshipped, then if they desist from unbelief surely God sees what they do and will requite them for it.

Tafsir Quran 2:191 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Shirk (polytheism, belief in other than Allah) is worse than killing.

Since Jihad involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. (...) "Shirk (polytheism, belief in other than Allah) is worse than killing."

Quran 2:217: a greater (transgression) with Allah is to prevent mankind from following the Way of **Allah, to disbelieve in Him**, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing.

Tafsir Quran 2:217 (explanation, interpretation, commentary of the Quran by Ibn Abbas): associating partners with Allah (is worse than slaughter)
Also in: Tafsir Quran 2:191 (explanation, interpretation, commentary of the Quran by Ibn Kathir)

Quran 4:48: Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin

Hadith: Sahih Bukhari 9:93:532:

(...) Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We

used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). (...)

Quran 5:72-73: Surely, they have disbelieved who say: "Allah is the Messiah | 'Iesa (Jesus)|, son of Maryam (Mary)." But the Messiah ['Iesa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners in worship with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode. And for the Zalimun (polytheists and wrong-doers) there are no helpers. Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no Ilah (god) (none who has the right to be worshipped) but One Ilah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

Quran 2:120: And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the only guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir): They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the *hypocrites* commit *mischief on earth*, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of mischief on the earth.

Equality before the law?

Hadith: Abu Dawud 40:4527: "the value of the blood-money at the time of the Messenger of Allah .) was eight hundred dinars or eight thousand dirhams, and the blood-money for the people of the Book was half of that for Muslims." Also in: Hadith: an-Nasa'i 5:45:4810

Hadith: Sahih Bukhari 83:50: "the judgment that no Muslim should be killed in Oisas (equality in punishment) for killing a Kafir (disbeliever)."

Hadith: Ibn Majah 3:21:2659: It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that the Messenger of Allah (said: "A Muslim should not be killed in retaliation for the murder of a disbeliever."

Tafsir Ouran 2:178 (commentary of the Ouran by Ibn Kathir): Allah's statement: (the free for the free. the slave for the slave, and the female for the female.) was abrogated by the statement life for life (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhari reported that `Ali narrated that Allah's Messenger said: (The Muslim is not killed for the disbeliever (whom he kills).)

Everybody is paying for their own sins, except jews & christians, they are punished for the sins of muslims:

Hadith: Ibn Majah 4:25:3055: It was narrated from Sulaiman bin 'Amr bin Ahwas that his father said: "I heard the Prophet (عليهاله) say, during the Farewell Pilgrimage: 'O people! Which day is the most sacred?' are sacred to one another, as sacred as this day of yours, in this land of your. No sinner commits a sin but it is against himself. No father is to be punished for the sins of his child, and no child is to be punished for the sins of his father. (...)

Hadith: Sahih Muslim 37:6668: Abu Burda reported Allah's Messenger (ممالية) as saying: There would come people amongst the Muslims on the Day of Resurrection with as heavy sins as a mountain, and Allah would forgive them and He would place in their stead the Jews and the Christians. (As far as I think), Abu Raub said: I do not know as to who is in doubt. Abu Burda said: I narrated it to 'Umar b. 'Abd al-'Aziz, whereupon he said: Was it your father who narrated it to you from Allah's Apostle (مالي الموادية)? I said: Yes

Hadith: Sahih Muslim 37:6665: Abu Musa' reported that Allah's Messenger (عليوسلم) said: When it will be the Day of Resurrection Allah would deliver to every Muslim a Jew or a Christian and say: That is your rescue from Hell-Fire.

Hadith: Riyad as-Salihin 1:432: Abu Musa Al-Ash'ari (May Allah be pleased with him) reported:

Messenger of Allah (مالياله) said, "On the Day of Resurrection, Allah will deliver to every Muslim, a

Jew or a Christian and say: 'This is your ransom from Hell-fire."' Another narration is: Messenger of

Allah (ماليات) said, "There would come people amongst the Muslims on the Day of Resurrection with sins as heavy as a mountain, and Allah would forgive them". [Muslim].

On Muhammed's death bed, he cursed Jews and Christians and forced them to be deported:

Hadith: Sahih Bukhari 4:55:660: Narrated 'Aisha and Ibn 'Abbas: On his death-bed Allah's Messenger (Allah's put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

Hadith: Sahih Muslim 19:4366: It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

Hadith: Sahih Bukhari 4:52:288: Narrated Sa'id bin Jubair: Ibn 'Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground. Then he said, "On Thursday the illness of Allah's Messenger (مالي المعالفة) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said, "Allah's Messenger (مالي المعالفة) is seriously sick.' The Prophet (مالي المعالفة) said, "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet (مالي المعالفة) on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin 'Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen." Ya'qub added, "And Al-Arj, the beginning of Tihama.")

Discriminatory road signs

Non-believers described as dirty:

Quran 9:28: the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Haram (at Makkah) after this year

Quran 9:28: "O you who have believed, indeed the polytheists are unclean, so let them not approach al-Masjid al-Haram after this, their [final] year. And if you fear privation, Allah will enrich you from His bounty if He wills. Indeed, Allah is Knowing and Wise."

Today, Saudi Arabia you will see these signs based on the above verses:















Distinguish from the disbelievers through appearance:

Hadith: Bulugh al-Maram: 16:1514: Ibn 'Umar (RAA) narrated that the Messenger of Allah (عُلُوسُلُهُ) said: "He who imitates any people (in their actions) is considered to be one of them." Related by Abu Dawud and Ibn Hibban graded it as Sahih.

Hadith: Abu Dawud 20:3170: Chapter: Standing Up For A Funeral: Narrated Ubadah ibn as-Samit: The Messenger of Allah (عليه والله الله) used to stand up for a funeral until the corpse was placed in the grave. A learned Jew (once) passed him and said: This is how we do. The Prophet (عليه والله الله) sat down and said: Sit down and act differently from them. (Hasan)

Hadith: Sahih Bukhari 2:23:454: Chapter: The punishment in the grave:

Narrated Masruq: `Aisha said that a Jewess came to her and mentioned the punishment in the grave, saying to her, "May Allah protect you from the punishment of the grave." `Aisha then asked Allah's Messenger (مَا عَلَيْهُ وَاللّٰهُ) about the punishment of the grave. He said, "Yes, (there is) punishment in the grave." `Aisha added, "After that I never saw Allah's Messenger (مَا عَلَيْهُ وَاللّٰهُ) but seeking refuge with Allah from the punishment in the grave in every prayer he prayed."

Fatwa nr. 45200 by Scholar at IslamOA: Do not imitate the disbelievers

Men:

Hadith: Sahih Bukhari 7:72:780: Narrated Nafi`: Ibn `Umar said, The Prophet (said, 'Do the opposite of what the pagans do. Keep the beards and cut the moustaches short.' Whenever Ibn `Umar performed the Hajj or `Umra, he used to hold his beard with his hand and cut whatever remained outside his hold.

Hadith: Sahih Muslim 2:500: The Messenger of Allah (said: Act against the polytheists (non-muslims), trim closely the moustache and grow beard.

Women:

Quran 24:31: say to the believing women that they should lower their gaze (what you look at) and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms (chest) (...) they should not strike their feet in order to draw attention

Tafsir Quran 24:31 (explanation of the Quran by Ibn Kathir):

The Rulings of Hijab (...) It is also to distinguish the believing women from the women of the Jahiliyyah and the deeds of the pagan women (non-muslims).

Tafsir Quran 24:31 (explanation of the Quran by Ibn Kathir):

The Rulings of Hijab (...)

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jahiliyyah (non-muslims) and the deeds of the pagan women (non-muslims) (...) this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jews and Christians), lest they describe her to their husbands.

Grey text = not relevant

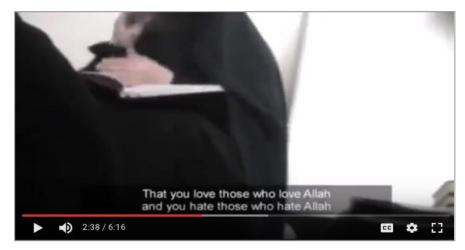
Quran 33:59: O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves <u>completely</u> except the eyes or one eye to see the way). That will be better, that they should be known (as free <u>respectable</u> women) so as not to be annoyed.

Tafsir Quran 33:59 (explanation of the Quran by Ibn Kathir):

The Command of Hijab

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their Jilbabs over their bodies, so that they will be distinct in their appearance from the women of the Jahiliyyah (non-muslims) and from slave women.

Can they be taken as friends & family?



The islamic concept of "Al Wala Wal Bara" (love and hate for the sake of Allah)

Video 1: "you love those who love Allah & hate those who hates Allah" (min 2:33-2:43, hidden camera in mosque)

Video 2: Scholar: "friendship with and tolerance towards the infidels is unacceptable"

Video 3: "disbelievers, you must hate him"

Video 4: "as a muslim you must hate and love for the sake of Allah"

Video 5: Do not befriend the jews and christians, hate what Allah hates

First let us establish a basic principle: *love* and *hate* whatever Allah commands you:

Hadith: Sahih Bukhari 1:2:15: The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind."

Hadith: Abu Dawud 41:4664: The Prophet (allele) said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith. (Sahih)

Hadith: Abu Dawud 41:4582 - Chapter: Keeping Away From Heretics And Hating Them:

Narrated Abu Dharr: The Prophet (عليه المعلى) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.

Hadith: Tirmidhi 4:11:2521: the Prophet (s.a.w) said: "Whoever gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah, he has indeed perfected his faith."

Quran 8:55: The worst of moving (living) creatures before Allah are those who disbelieve

Quran 3:32: "Allah loveth not those who reject Faith."

Website: scholars at Islam Q&A: Fatwa (islamic ruling) No. 178354: "Praise be to Allaah. Allah, may He be exalted, has instructed His believing slaves to love one another and to take one another as friends, and He has instructed them to hate His enemies and regard them with enmity for the sake of Allah. He has stated that friendship can only be among the believers and enmity is to be between them and the kaafirs (disbelievers); disavowing them is one of the basic principles of their faith and is part of perfecting their religious commitment. There are very many verses, hadeeths and comments of the early generation to that effect."

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised), page 602:

Muslims may not seek help from non-Muslim allies unless the Muslims are considerably outnumbered and the allies are of goodwill towards the Muslims.

Quran 5:57: take not for friends and protectors those who take your religion for a mockery or sport, whether among those who received the Scripture before you (Jews and Christians), or among those who reject Faith; but fear ye Allah, if ye have faith (indeed)



Video: "Tonight show" (Australian): Sheikh

Mohamad Doar: Friendship with disbelievers leads to hell Article: Daily Mail: "...tells teenage girls they will go to hell for having non-muslim friends"

Website: scholars at Islam Q&A: Fatwa (islamic ruling) No. 178354:

"Praise be to Allah. Allah, may He be exalted, has instructed His believing slaves to love one another and to take one another as friends, and He has instructed them to hate His enemies and regard them with enmity for the sake of Allah. He has stated that friendship can only be among the believers and enmity is to be between them and the kaafirs (disbelievers); disavowing them is one of the basic principles of their faith and is part of perfecting their religious commitment. There are very many verses, hadeeths and comments of the early generation to that effect."

Tafsir Ouran 5:33 (explanation, interpretation commentary of the Ouran by Ibn Kathir):

They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the *hypocrites* commit *mischief on earth*, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of *mischief on the earth*.

Quran 3:28: Let not the believers take disbelievers for their <u>friends</u> in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security.

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(Whoso doeth that) seeking might and honour [by taking the hypocrites and disbelievers as friends] (hath no connection with Allah) has no honour, mercy or protection from Allah (unless (it be) that ye but guard yourselves against them) save yourselves froem, m th(taking (as it were) security) saving yourselves from them by speaking in a friendly way towards them with, while your hearts dislikes this.

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Kathir): believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah (lying) is allowed until the Day of Resurrection."

Quran 5:51: Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

Tafsir Quran 5:51 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(O ye who believe!) in Muhammad and the Qur'an. (Take not the Jews and Christians for friends) seeking their assistance and help. (They are friends one to another) He says: some are followers of the religion of others in secret and in the open, just as they are friends of each other. (He among you) O group of believers (who taketh them for friends) seeking their assistance and help (is (one) of them) in alliance and is not included in Allah's protection and safety. (Lo! Allah guideth not) to His religion and proof (wrong-doing folk) the Jews and Christians

Tafsir Quran 5:51 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Prohibition (forbidden) of Taking the Jews, Christians and Enemies of Islam as Friends. Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them.

Quran 4:145: O you who believe! do not take the unbelievers for friends rather than the believers; do you desire that you should give to Allah a manifest proof against yourselves? Surely the hypocrites (muslims) are in the lowest stage of the fire and you shall not find a helper for them.

Tafsir Quran 4:145 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Allah forbids His believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them. In another Ayah, Allah said, (Let not the believers take the disbelievers as friends instead of the believers, and whoever does that, will never be helped by Allah in any way, except if you indeed fear a danger from them. And Allah warns you against Himself). meaning, He warns you against His punishment if you fall into what He has prohibited.

Quran 5:81: If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them (the disbelievers) for their friends.

Tafsir Quran 2:221 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Prophet gave his robe to `Abdullah bin Ubayy bin Salul, who was wrapped with it when he died. They say that he did that because `Abdullah had given his robe to Al-`Abbas when Al-`Abbas came to Al-Madinah. As for the Hadith, (Do not befriend but a believer, nor should other than a Taqi (pious person) eat your food.), This is to encourage such behavior, and Allah knows best.

Hadith: Tirmidhi 3:19:1602: Narrated Abu Hurairah: That the Messenger of Allah (Allah) said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of the Prophet (Allah). [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded (closed) for him, because doing so would amount to honoring them. (Sahih)

Footnote in the text (page 366): In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway (possibility to act) to the non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to

act) to non-Muslim rulers for the greater interest of the Muslim community. (Tuhfar Al-Ailzwadhi v.2. p.397.)

Family:

Quran 9:23: Choose not your fathers nor your brethren for friends if they take pleasure in disbelief. Whoso of you taketh them for friends, such are wrong-doers.

Tafsir Quran 9:23 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
The Prohibition of taking the Idolators as Supporters, even with Relatives

Allah commands sharping the dishelicants even if they are one's parents or children

Allah commands shunning the disbelievers, even if they are one's parents or children, and prohibits taking them as supporters if they choose disbelief instead of faith. Allah warns, (You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their brothers or their kindred (people).

Tafsir Quran, 9:23 (explanation, interpretation, commentary of the Quran by Jalalayn):

The following was revealed regarding those who refrained from emigrating because of their families and trade: O you who believe, do not take your fathers and brothers for your friends, if they prefer, if they have chosen, disbelief over belief; whoever of you takes them for friends, such are the evildoers.

Quran 58:22: You (O Muhammad صلى الله عليه وسلم) will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad صلى الله عليه even though they were their fathers or their sons or their brothers or their kindred (people).

Quran 4:135: O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin (relatives), be he rich or poor, Allah is a Better Protector to both (than you). So follow not the lusts (of your hearts), lest you avoid justice; and if you distort your witness or refuse to give it, verily, Allah is Ever Well-Acquainted with what you do.

Hadith: Ibn Majah 3:20:2540: Messenger of Allah (said: "Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah (SWT)."

Is integration allowed?

Video: Preacher: a muslim is not allowed to live in a non-muslim country

Article: Independent: "Most Europeans want immigration ban from Muslim-majority countries, poll reveals" (2017)

Do not imitate the disbelievers, Fatwa nr. 45200 by Scholar at <u>IslamQA</u>

Do not even eat with non-believers:

Hadith: Abu Dawud 42:4814: Chapter: With whom we are ordered to accompany:

Narrated AbuSa'id al-Khudri: The Prophet (عليه وسلم) said: Associate only with a believer, and let only a God-fearing man eat your meals. (Hasan)

Hadith: Tirmidhi 4:10:2395: Chapter: What Has Been Related About Accompanying The Believer: Do not even eat with them:

Abu Sa'eed narrated that the Messenger of Allah(s.a.w) said: "Do not accompany except a believer, and do not serve your food except to one with Taqwa (Godly discussions)." (Sahih)

Abu Dawud 14:2781: Chapter: Regarding Residing In The Land Of Shirk (disbelief):

Narrated Samurah ibn Jundub: To proceed, the Messenger of Allah (عليه وسلم) said: Anyone who associates with a polytheist and lives with him is like him. (Sahih)

Hadith: Abu Dawud 14:2639: Narrated Jarir ibn Abdullah: The Messenger of Allah (مالوالية) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (مالوالية) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists. They asked: Why, Messenger of Allah? He said: Their fires should not be visible to one another. Abu Dawud said: Hushaim, Ma'mar, Khalid b, al-Wasiti and a group of narrators have also narrated it, but did not mention Jarir.

Hadith: Tirmidhi 3:19:1605: the Prophet (said: "Do not live among the idolaters (disbeliever), and do not assemble (integrate) with them, for whoever lives among them or assembles (integrate) with them then he is similar to them."

Calling for deportation based on their disbelief in Islam:

Hadith: Muwatta Malik 45:18: Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens (religions) shall not co-exist in the Arabian Peninsula,' and he therefore expelled the jews from Khaybar."

Hadith: Sahih Bukhari 4:53:392: the Prophet (came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land.

Hadith: Sahih Muslim 19:4366: It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (allah say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

Hadith: Sahih Bukhari 4:52:288: Narrated Sa'id bin Jubair: Ibn 'Abbas said, "Thursday! What (great thing) took place on Thursday!" Then he started weeping till his tears wetted the gravels of the ground.

Then he said, "On Thursday the illness of Allah's Messenger (المعارفة) was aggravated and he said, "Fetch me writing materials so that I may have something written to you after which you will never go astray." The people (present there) differed in this matter and people should not differ before a prophet. They said, "Allah's Messenger (المعارفة) is seriously sick.' The Prophet (المعارفة) said, "Let me alone, as the state in which I am now, is better than what you are calling me for." The Prophet (المعارفة) on his death-bed, gave three orders saying, "Expel the pagans from the Arabian Peninsula, respect and give gifts to the foreign delegates as you have seen me dealing with them." I forgot the third (order)" (Ya'qub bin Muhammad said, "I asked Al-Mughira bin 'Abdur-Rahman about the Arabian Peninsula and he said, 'It comprises Mecca, Medina, Al-Yama-ma and Yemen." Ya'qub added, "And Al-Arj, the beginning of Tihama.")

Hadith: Sahih Bukhari 4:55:660: Narrated 'Aisha and Ibn 'Abbas: On his death-bed Allah's Messenger (Allah's put a sheet over his-face and when he felt hot, he would remove it from his face. When in that state (of putting and removing the sheet) he said, "May Allah's Curse be on the Jews and the Christians for they build places of worship at the graves of their prophets." (By that) he intended to warn (the Muslim) from what they (i.e. Jews and Christians) had done.

Do not greet non-muslims in the streets, and bully them by pushing them to the sewage:

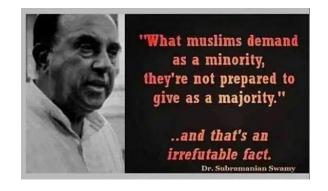
Hadith: Sahih Muslim 26:5389: Chapter: The Prohibition Of Initiating The Greeting With The People Of The Book, And How To Respond To Them:

Abu Huraira reported Allah's Messenger (علم علي) as saying: Do not greet the Jews and the Christians before they greet you and when you meet any one of them on the roads force him to go to the narrowest part of it.

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meet one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of the Prophet () [Abu 'Fisa said:] This Hadith is Hasan Sahih And

regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded (closed) for him, because doing so would amount to honoring them. (Sahih)

Footnote in the text (page 366): In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway (possibility to act) to the



non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to act) to non-Muslim rulers for the greater interest of the Muslim community. (Tuhfar Al-A i!zwadhi v.2. p.397.)

Hadith: Al-Adab Al-Mufrad 44:1103: Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not give the People of the Book the greeting first. Force them to the narrowest part of the road."

Hadith: Bulugh al-Maram 16:1489: Abu Hurairah (RAA) narrated that the Messenger of Allah (مالية الله said: "Do not initiate the saluting of Jews and Christians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road (i.e. do not give way for them to pass, but keep going). Related by Muslim.

Hadith: Tirmidhi: 4:7:217: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it

Comments in the book form (page 235): The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet.

Hadith: Tirmidhi 3:19:1604 - chapter title: What Has Been Related About It Being Disliked To Live Among The Idolaters: From Jarir bin 'Abdullah that the Messenger of Allah (Allah) sent a military expedition to Khath'am. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the Prophet (Allah) upon which he commanded that they be given half of the 'Aql (blood money). And he said: "I am free from every Muslim that lives among the idolaters." (non-muslims) They said: "O Messenger of Allah: How is that?" He said: "They should not see each other's campfires."

Footnote in the text (page 367): Emigrating and residing in a non-Muslim country for the sake of better livelihood is an extremely shameful action, but going there for the purpose of preaching, safeguarding Islamic interests and acquiring knowledge is admirable and appreciated, provided one may manifest his religion without fear.

Quran 3:28: Let not the believers take disbelievers for their <u>friends</u> in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them, taking (as it were) security.

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Allah said next, (unless you indeed fear a danger from them) meaning, except those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqvah (lying) is allowed until the Day of Resurrection."

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Jalalayn):

disbelievers (...) whoever takes them as patrons does not belong to the religion of God in anyway—unless you protect yourselves against them as a safeguard tuqātan 'as a safeguard' is the verbal noun from taqiyyatan (lying) that is to say unless you fear something in which case you may show patronage to them through words but not in your hearts

Quran 5:57: take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you (Jews and Christians), or among those who reject Faith, but fear ye Allah, if ye have faith (indeed).

Quran 4:97: "Verily, as for those whom the angels take (in death) while they are wronging themselves (as **they stayed among the disbelievers even though emigration was obligatory for them**), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not

the earth of Allah spacious enough for you to emigrate (utvandra) therein? "Such men will find their abode in Hell"



Video: "Tonight show" (Australian): Sheik Mohamad Doar: Friendship with disbelievers leads to hell

Article: Daily Mail: "Islamic sheikh tells teenage girls they will go to hell for having non-muslim friends..."

Hadith: Abu Dawud 2645: The Messenger of Allah (allah) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (allah) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists (disbeliever). They asked: Why, Messenger of Allah? He said: Their fires should not be visible to one another.

Quran 48:29: Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves.

Tafsir Quran 9:73 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter. Ibn Mas'ud commented on Allah's statement, (Strive hard against the disbelievers and the hypocrites) "With the hand, or at least have a stern face with them." Ibn `Abbas said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them." Ad-Dahhak commented, "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them." Similar was said by Muqatil and Ar-Rabi'. Al-Hasan and Qatadah said, "Striving against them includes establishing the (Islamic Penal) Law of equality against them." In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

Tafsir 9:123 (explanation, context and commentary by Ibn Kathir):

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas
Allah commands the believers to fight the disbelievers the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet,

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance

of Christians over `Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim (...)

Tafsir Quran 9:29 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
The Order to fight People of the Scriptures (jews and christians) until They give the Jizyah (money)
Allah said, Fight against those who believe not in Allah (...)

Hadith: Tirmidhi 4:11:2510: You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the Salam among each other."

Footnote in the text (page 504): Strengthtening the relations and establishing love and amity among the believers are the basic requirement of Iman, and Iman (faith) is a prerequisite for admittance to Paradise.

Hadith: Sahih Bukhari 1:1:96: Chapter title: Clarifying that no one will enter paradise <u>but</u> the believers; loving the believers is part of faith and spreading Salam is a means of attaining that

Hadith: Sahih Muslim 20:4603: The Messenger of Allah (never touched a woman with his hand. He would only take a yow from her and when he had taken the (verbal) yow

Hadith: Sahih Bukhari 3:39:531: Narrated Ibn 'Umar: 'Umar expelled the Jews and the Christians from Hijaz. When Allah's Messenger (مالي الله) had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah, His Apostle, and the Muslims. Allah's Messenger (مالي الله) intended to expel the Jews but they requested him to let them stay there on the condition that they would do the labor and get half of the fruits. Allah's Messenger (مالي الله الله علي) told them, "We will let you stay on thus condition, as long as we wish." So, they (i.e. Jews) kept on living there until 'Umar forced them to go towards Taima' and Ariha'.

Hadith: Sahih Muslim 10:3763: Ibn Umar reported that 'Umar b. al-Khattab (Allah be pleased with him) expelled the Jews and Christians from the land of Hijaz, and that when Allah's Messenger (مالية) conquered Khaibar he made up his mind to expel the Jews from it (the territory of Khaibar) because, when that land was conquered, it came under the sway of Allah, that of His Messenger (مالية) and that of the Muslims. The jews asked Allah's Messenger (مالية) to let them continue there on the condition that they would work on it, and would get in turn half of the fruit (of the trees). whereupon Allah's Messenger (مالية) said: We would let you continue there so long as we will desire. So they continued (to cultivate the lands) till 'Umar externed them to Taima' ang Ariha (two villages in Arabia, but out of Hijaz).

Marriage

Do not marry unbelievers:

Quran 2:221: Do <u>not</u> marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

Hadith: Sahih Bukhari 7:63:209: Whenever Ibn Umar (2nd caliph) was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah

Hadith: Sahih Bukhari 7:63:209: Narrated Nafi': Whenever Ibn 'Umar was asked about marrying a Christian lady or a Jewess, he would say: "Allah has made it unlawful for the believers to marry ladies who ascribe partners in worship to Allah, and I do not know of a greater thing, as regards to ascribing partners in worship, etc. to Allah, than that a lady should say that Jesus is her Lord although he is just one of Allah's slaves."

Hadith: Sahih Bukhari 7:62:27: Narrated Abu Huraira: The Prophet () said, "A woman is married for four things, i.e., her wealth, her family status, her beauty and her religion. So you should marry the religious woman (otherwise) you will be a losers.

Only muslim men can marry non-muslim christian and jewish women (no one else). Muslim women can't do that:

Quran 2:221: Do <u>not</u> marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A <u>man slave</u> who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon (invite) you to the Fire. But Allah beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.



18-year-old Muslim girl in love with Hindu boy tied to tree, thrashed i...
On panchayat's diktat a girl, who had fled from her village to be with her boyfriend, was caned by her family members.

indiatoday.in

Tafsir Quran 2:221 (commentary of the Quran by Ibn Abbas):

give not your daughters in marriage to idolaters till they believe) in Allah, (for 10! A believing slave) Allah says: giving your daughters in marriage to a believing slave (is better than an idolater) is better than your daughter marrying an idolater who is free (though he pleases you) though his body and strength may please you. (These invite unto the Fire) they invite to disbelief and to works that lead to hell

Article: India today: "She was tied

because she is a criminal. She wants to go with a man from another religion." (2018)

Tafsir Quran 2:221 (explanation, interpretation, commentary of the Quran by Jalalayn):

this provision excludes the womenfolk of the People of the Scripture (Jews and christians) (as indicated by the verse [Q. 5:5], [lawful to you] are the chaste women among those who were given the Scripture). And do not marry, off believing women to, idolaters, until they believe

Quran 5:5: Made lawful to you this day are At-Tayyibat [all kinds of Halal (lawful) foods, which Allah has made lawful (meat of slaughtered eatable animals, etc., milk products, fats, vegetables and fruits, etc.). The food (slaughtered cattle, eatable animals, etc.) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time, when you have given their due Mahr (bridal money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in the Oneness of Allah and in all the other Articles of Faith [i.e. His (Allah's), Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work, and in the Hereafter he will be among the losers

Tafsir Quran 5:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Permission to Marry Chaste Women From the People of the Scriptures (iew

The Permission to Marry Chaste Women From the People of the Scriptures (jews and christians)

Tafsir Quran 5:5 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(And so are the) free (virtuous women of the believers) are lawful for you to marry (and the virtuous women of those who received the Scripture before you) (Jews and Christians) lawful for you to marry (when ye give them their marriage portions) their dowry, in surplus of the price given to the prostitute in exchange for sex (and live with them in honour) in wedlock, (not in) flagrant (fornication, nor taking them as secret concubines.)

Tafsir Quran 5:5 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

Likewise the believing free married women and the married women of those who were given the Scripture (jews and christians) before you are permitted to you for marriage if you give them their wages their dowries in wedlock in marriage and not illicitly fornicating overtly with them or taking them as lovers so as to fornicate with them secretly.

Forcing non-muslims to wear a belt and to cut the front of their head as a sign of not being muslim:

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (tax) with willing submission, and feel themselves subdued."

Tafsir Quran 9:29 (explanation, interpretation, context, commentary of the Quran by Ibn Kathir):

Paying <mark>Jizyah</mark> is a Sign of Kufr and Disgrace

Allah said,) (until they pay the Jizyah), if they do not choose to embrace Islam,) (and feel themselves subdued.), disgraced, humiliated and belittled. (...) This is why the Leader of the faithful 'Umar bin Al-Khattab, may Allah be pleased with demanded him. well-known conditions be



met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. (...) We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles (...) We will have the front of our hair cut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.

Video 1: Preacher Abdur-Raheem Green:

"All this is to create an atmosphere to encourage the people to come to Islam"

Convert, pay or die



Grey text = not relevant



Blue text = link

ISIS marks the house of Iraqi christians with the arabic letter for N, which stands for Nazareth where Jesus is from.

Article: BBC: "Iraqi Christians flee after Isis issue Mosul ultimatum" (2014)

Article: BBC: jizya on Syrian & Iraqi christians by ISIS

Article: CBN news; "Iraqi christians persecuted by ISIS"

Video 1: CBN news; Convert pay or die in Iraq - 125 000 of Iraq's Christians left their homeland

Video 2: Sheikh Muhammad Al-Arifi; Convert, pay or die

Video 3: Libya, Afghanistan, Iran, Lebanon - 35-64 years ago

Video 4: CNN interview: "The Quran says very clearly in the arabic language, to terrorize them"

Video 5: CBN news; Iraqi Christians told by ISIS to convert, pay, leave or get beheaded

Quran 9:29:

- 1. "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and
- 2. **those who acknowledge** not **the religion of truth** (i.e. **Islam**) among the people of the Scripture (Jews and Christians)
- 3. until they pay the Jizyah (money) with willing submission, and feel themselves <u>subdued</u>."

Hadith: Sahih Muslim 19:4294: the Messenger of Allah (ﷺ) (...) He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war (...) "If they refuse to

- 1. accept Islam,
- 2. **demand** from them the **Jizya** (money). If they agree **to pay**, accept it from them and hold off your hands.
- 3. If they refuse to pay the tax, seek Allah's help and fight them."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 669:

"God sent Muhammad with this religion and he strove for it until men accepted it voluntarily or by forces"

Hadith: Sahih Muslim 1:32: It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an):" Thou art not over them a warden" (lxxxviii, 22).

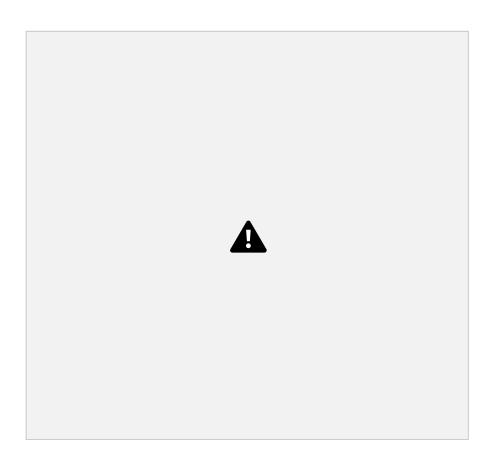
Quran 48:27 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth, (...) (that He may make it superior to all religions.) all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

Hadith: Sahih Bukhari 1:2:25 - Chapter: "But if they repent [by *rejecting Shirk* (polytheism) and *accept Islamic* Monotheism]:

"Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me" except for Islamic laws and then their reckoning (accounts) will be done by Allah."



Hadith: Sahih Bukhari: 8:53:386: Our Prophet, the Messenger of our Lord, has

- 1. ordered us to fight you
- 2. <u>till</u> you worship Allah Alone
- 3. **or give Jizya** (i.e. tribute, (money); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and **whoever amongst us remain alive, shall become your master.**" Also in: Tidmidhi 3:19:1617, Ibn Majah 4:24:2967 & Bulugh al-Maram 11:1308

Quran 3:56: "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah)

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya

Tafsir Quran 9:29 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order to fight People of the Scriptures (jews and christians) until They give the Jizyah (money) Allah said, Fight against those who believe not in Allah (...)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 547:

"Woe to you, Abu Sufyan, isn't it time that you recognize that I am Allah's apostle?" He (Abu Sufyan) answered, "As to that I still have some doubt." I (the narrator) said to him, "Submit and testify that there is no god but Allah and that Muhammad is the apostle of Allah before you lose your head," so he did so."

al-Tabari vol. 10, page 55: "Verily God, may he be exalted, sent Muhammad with His truth to His creation as a bearer of good tidings and as a warner and as one calling (others) to God, with His permission, and as a light-bringing lamp, so that he might warn (all) who live, and so that the saying against the unbelivers might

be fulfilled. So God guided with the truth whoever responded to Him, and the Apostle of God, with His permission, struck whoever turned his back to Him until he came to Islam, willingly or grudgingly."

Tabari vol 12, page 35-36: Al-Sari- Shu'ayb- Sayf-'Amr-al-Sha'bi related the same tradition and then added: The king then said: "Ask them: 'Why did you come here? What induced you to attack us and covet our country? Did you muster courage against us because we left you alone and were busy with other matters? "' Al-Nu'min b. Mugarrin said to the members of his delegation: "If you wish, I shall answer on your behalf. If anybody else desires [to speak), I shall prefer him to do so." They said to him: "Speak," and they said to the king: "This man speaks on

behalf of us all." Al-Na'man said: God has had mercy upon us and has sent to us a messenger who showed us what is good and ordered us to practice it; he made evil known to us and ordered us to abstain from it. (...) We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil. If you refuse our invitation, you must pay the poll tax. This is a bad thing, but not as bad as the alternative; if you refuse [to pay], it will be war. If you respond and embrace our religion, we shall leave with you the Book of God and teach you its contents, provided that you will govern according to the laws included in it. We shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the poll tax, we shall accept it from you and ensure your safety. Otherwise we shall fight you! Also in: Hadith: Tirmidhi 3:14:1408



Video: Kuwaiti Cleric Saalim At-Taweel: Jihad for the Sake of Allah Means Fighting (minute 1:07-1:15)



Article: BBC: jizya on Syrian & Iraqi christians by ISIS

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim (...)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 672, 992:

The apostle told him to approach and unwound it and then rewound it leaving four fingers or so loose behind him, saying, "Turban yourself Ibn 'Auf, for thus it is better and neater." Then he ordered Bilal to give him the standard and he did so. Then he gave praise to God and prayed for himself. He then said, "Take it, Ibn 'Auf; fight everyone in the way of God and kill those who disbelieve in God. Do not be deceitful with the spoil; do not be treacherous, nor mutilate, nor kill children. This is God's ordinance and the practice of his prophet among you."

al-Tabari vol 39, page 197: "I was one of those who were converted to Islam against their will."

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 602-603: **THE OBJECTIVES OF JIHAD**

o9.8 The caliph (025) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non- Muslim poll tax (jizya, def: o11.4) - which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (0: and the war continues) until they become Muslim or else pay the non-Muslim poll tax (0: in accordance with the word of Allah Most High, "Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden-who do not practice the religion of truth, being of those who have been given the Book-until they pay the poll tax out of hand and are humbled" (Koran 9:29).

(...) 09.9 The caliph fights all other peoples until they become Muslim (0: because they are not a people with a Book, nor honored as such, and are not permitted to settle with paying the poll tax (jizya) (n: though according to the Hanafi school, peoples of all other religions, even idol worshippers, are permitted to live under the protection of the Islamic state if they either become Muslim or agree to pay the poll tax, the sole exceptions to which are apostates from Islam and idol worshippers who are Arabs

Hadith: Sahih Muslim 31:5918: Ali said: Allah's Messenger, I will fight them until they are like us. Thereupon he (the Holy Prophet) said: Advance cautiously until you reach their open places, thereafter invite them to Islam and inform them what is obligatory for them from the rights of Allah

Hadith: Sahih Muslim 31:5917: Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the

Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are inviolable from your hands but what is justified by law and their reckoning is with Allah.

Quran 66:9: O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

Tafsir Quran 66:9 (explanation, interpretation commentary of the Quran by Ibn Ibn Abbas):

O Prophet! Strive against the disbelievers) the disbelievers of Mecca with the sword until they accept faith (and the hypocrites) of Medina with your tongue by rebuking and threatening them

al-Tabari, vol. 9, page 69 (Islam's greatest historian, first commentary of the Quran, scholar, imam etc.): He who believes in God and His Messenger has protected his life and possessions from us]; as for one who disbelieves, we will fight him forever in the cause of God and killing him is a small matter to us.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 601-602:

The best men are they, sons of the best men. Who launch with their arms spears Like long Indian swords, Who peer forward unweariedly With eyes red as burning coals. Who devote their lives to their prophet. On the day of hand-to-hand fighting and cavalry attacks. They purify themselves with the blood of infidels; They consider that an act of piety (act of worship).

Hadith: Sahih Muslim 19:4292: Chapter title: **Permissibility of raiding the Kuffar**, who have been reached with the call of Islam, without giving prior warning:

Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (عموالية) made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

Hadith: Sahih Muslim 19:4346: It has been narrated on the authority of Abu Huraira that the Messenger of Allah () said: If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) one-fifth of the booty seized therefrom is for Allah and His Apostle and the rest is for you.

Hadith: Sahih Bukhari 4:53:388: "the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis (jews and christians.)"

Hadith: Sahih Bukhari 1:2:25 - Chapter: "But if they repent [by *rejecting Shirk* (polytheism) and *accept Islamic* Monotheism]:

"Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me" except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Hadith: Abu Dawud 14:2636: Anas bin Malik reported the Apostle of Allah (مسوسلم) as saying "I am commanded to fight with the polytheists. The rest of the tradition is to the same effect as mentioned above." (Sahih)

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim (...)

Book: "The Battles Of The Prophet" by Ibn Kathir (page 183-184), explaining Quran 9:28-9-33:

The Battle of Tabuk. According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hijra. Occasion of the Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. On that, Quraish (the prophets tribe) thought that this would reduce_their profits from trade.

Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book (jew and christians) until they embrace Islam or pay the Jizyah (pay money). Allah says, "O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) decided to fight the Romans (christians) in order to call them to Islam.

Hadith: an-Nasa'i 5:37:3972: It was narrated from Anas bin Malik that: The Messenger of Allah [SAW] said: "I have been commanded to fight the idolaters until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is the Messenger of Allah [SAW]. If they bear witness to La ilaha illallah and that Muhammad is the Messenger of Allah [SAW], and they face our Qiblah, eat our slaughtered animals, and pray as we do, then their blood and wealth become forbidden except for a right that is due, and they will have the same rights and obligations as the Muslims." (Sahih)

Hadith: an-Nasa'i 5:37:3971: It was narrated from Anas bin Malik that: The Prophet [SAW] said: "I have been commanded to fight the idolators until they bear witness to La ilaha illallah (there is none worthy of worship except Allah) and that Muhammad is His slave and Messenger. If they bear witness to La ilaha illallah and that Muhammad is His slave and Messenger, and they pray as we pray and face our Qiblah, and eat our slaughtered animals, then their blood and wealth becomes forbidden to us except for a right that is due."

Hadith: Sahih Muslim 1:32: It is narrated on the authority of Jabir that the Messenger of Allah said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Holy Prophet) recited (this verse of the Holy Qur'an):" Thou art not over them a warden" (lxxxviii, 22).

Hadith: Sahih Muslim 1:30: It is reported on the authority of Abu Huraira that the Messenger of Allah said: I have been commanded to fight against people so long as they do not declare that there is no god but Allah, and he who professed it was guaranteed the protection of his property and life on my behalf except for the right affairs rest with Allah.

Hadith: Riyad as-Salihin: 1:390: 'Abdullah bin 'Umar (May Allah be pleased with them) reported: Messenger of Allah (عليواله) said, "I have been commanded (by Allah) to fight people until they testify that there is no true god except Allah, and that Muhammad is the Messenger of Allah, and perform Salat and pay Zakat. If they do so, they will have protection of their blood and property from me except when justified by Islam, and then account is left to Allah". [Al-Bukhari and Muslim].

Hadith: Abu Dawud 14:2634 - Chapter: What The Idolates Are To Be Fought For: Abu Hurairah reported the Apostle of Allaah(ﷺ) as saying "I am commanded to fight with men till they testify that there is no god but Allaah, when they do that they will keep their life and property safe from me, except what is due to them. (i.e., life and property) and their reckoning will be at Allaah's hands." (Sahih)

Hadith: Sahih Bukhari 4:52:196: Narrated Abu Huraira: Allah's Apostle said, "I have been ordered to fight with the people till they say, 'None has the right to be worshipped but Allah,' and whoever says, 'None has the right to be worshipped but Allah,' his life and property will be saved by me except for Islamic law, and his accounts will be with Allah, (either to punish him or to forgive him.)"

Hadith: Sahih Muslim 1:31: It is reported on the authority of Abu Huraira that he heard the Messenger of Allah say: I have been commanded to fight against people, till they testify to the fact that there is no god but Allah, and believe in me (that) I am the messenger (from the Lord) and in all that I have brought. And when they do it, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah.

Hadith: Sahih Bukhari 1:8:387: Narrated Anas bin Malik: Allah's Messenger (said, "I have been ordered to fight the people till they say: 'None has the right to be worshipped but Allah.' And if they say so, pray like our prayers, face our Qibla and slaughter as we slaughter, then their blood and property will be sacred to us and we will not interfere with them except legally and their reckoning will be with Allah."

Hadith: Abu Dawud 14:2635: Chapter: What The Idolates Are To Be Fought For: Narrated Anas ibn Malik: The Prophet (مِثْنِيُّةُ) said: I am commanded to fight with men till they testify that there is no god but Allah, and that Muhammad is His servant and His Apostle, face our qiblah (direction of prayer), eat what we slaughter, and pray like us. When they do that, their life and property are unlawful for us except what is due to them. They will have the same rights as the Muslims have, and have the same responsibilities as the Muslims have.

Hadith: Sahih Bukhari: 4:53:386: Umar (2nd caliph) sent the Muslims to the great countries to fight the pagans (non-muslims). When Al-Hurmuzan embraced Islam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade. [...] When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute, money); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

Tabari vol 12, page 35-36: Al-Sari- Shu`ayb- Sayf-'Amr-al-Sha`bi related the same tradition and then added: **The king then said: "Ask them: 'Why did you come here? What induced you to attack us and covet our country? Did you muster courage against us because we left you alone** and were busy with other matters? "' Al-Nu`min b. Mugarrin said to the members of his delegation: "If you wish, I shall answer on your behalf. If anybody else desires [to speak), I shall prefer him to do so." They said to him: "Speak," and they said to the king: "This man speaks on behalf of us all."

Al-Na'man said: God has had mercy upon us and has sent to us a messenger who showed us what is good and ordered us to practice it; he made evil known to us and ordered us to abstain from it. If we should respond to him, he promised us the goodness of this world and of the next. All tribes whom he invited to join him became divided: One group drew near him, and another remained aloof. Only the elect embraced his religion. He acted in this manner as long as God wanted him to act. Then he was ordered to dissociate himself from the Arabs who opposed him, and he began to act [against them]. Willingly or unwillingly, all of them joined him. Those who joined him unwillingly, (eventually) became content, while those who joined him willingly grew more and more satisfied. We all came to understand the superiority of his message over our former condition, which was replete with enmity and destitution. Then he ordered us to start with the nations adjacent to us and invite them to justice. We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil. If you refuse our invitation, you must pay the poll tax. This is a bad thing, but not as bad as the alternative; if you refuse [to pay], it will be war. If you respond and embrace our religion, we shall leave with you the Book of God and teach you its contents, provided that you will govern according to the laws included in it. We shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the poll tax, we shall accept it from you and ensure your safety. Otherwise we shall fight you!

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 165: This blessed delegation, led by an-Nu'man ibn Muqrin, reached al-Madai'in and entered to meet the Persian king Yazdagird, who asked them, through his translator: "What brought you here? What motivated you to invade us and penetrate so deeply into our land? Is it because we were distracted from you that you were encouraged to attack us?" An-Nu'man ibn Muqnn spoke on their behalf, and said: "Allah had mercy on us and sent to us a Messenger who commanded us to do good and forbade us to do evil, and promised us, if we responded, the good of this world and the Hereafter. There was no tribe but some of them responded and others did not. Then he commanded us to start with those of the Arabs who opposed him, so we started with them, and they either joined him unwillingly then became happy that they had joined him, or they joined him willingly and were blessed. We all recognized the superiority of what he brought over what we had been living with of enmity and hardship. Then he commanded us to start with the nations that were closest to us, and we called them to justice. We are calling you to our religion, which is a religion that recognizes what is good and conforms it as such, and recognizes what is evil and confirms it as such. If you refuse, then you may choose one of the bad options rather than the worst option: jizyah, but if you refuse, then fighting. If you respond to our religion, we will leave with you the Book of Allah, on condition that you rule by its rulings, and we will leave you and let you run your affam in your land. If you pay the jizyah we will accept it from you and leave you to run your own affairs. If you pay the jizyah we will accept it from you and will protect you, otherwise we will fight you."

Hadith: Sahih Muslim 19:4294: when the Messenger of Allah () appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhairs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya (money). If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them.

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law*, page 595-596, (Revised Edition, 1997):

"08.1 When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed. 08.2 In such a case, it is obligatory for the caliph (A: or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, he is immediately killed. 08.4 There is no indemnity (skadestånd) for killing an apostate (0: or any expiation (betalning), since it is killing someone who deserves to die)."

Hadith: an-Nasa'i 5:37:4070: Ali came to some people of Az-Zutt, who worshipped idols, and burned them (...)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 645: "Then the apostle sent Khalid bin Walid in the month of Rabi' u'l-Akhir or Jumada'lUla in the year of 10 to the B.al-Harith b. Ka'b in Najran, and ordered him to invite them to Islam three days before he attacked them. If they accepted then he was to accept it from them, and if they declined he was to fight them. So Khalid set out and came to them, and sent out riders in all directions inviting the people to Islam, saying, "If you accept Islam you will be safe." So the men accepted Islam as they were invited. Khalid stayed with them teaching them Islam and the book of God and the sunna of His prophet"

Quran 8:39: And fight them <u>until</u> there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the <u>world</u>]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Ibn Kathir): The Order to fight to eradicate Shirk and Kufr (belief in other than Allah and disbelief). Allah said, (And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Jalalayn): And fight them until sedition idolatry is exists no more and religion is all for God alone none other being worshipped, then if they desist from unbelief surely God sees what they do and will requite them for it.

Hadith: Ibn Majah 5:36:3930: It was narrated from Sumait bin Sumair, that 'Imran bin Husain said: 'Nafi' bin Azraq and his companions came and said: 'You are doomed, O 'Imran!' He ('Imran) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allah says: "And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allah), and the religion (worship) will be all for Allah Alone."[8:39] He said: 'We fought them until they were defeated and the religion was all for Allah Alone. If you wish, I will tell you a Hadith that I heard from the Messenger of Allah (Allah Alone). They said: 'Did you (really) hear it from the Messenger of Allah (Allah Alone). When the Messenger of Allah (Allah Alone) and he had sent an army of the Muslims to the idolaters. When they met them they fought them fiercely, and they (the idolaters) gave them their shoulders (i.e., turned and fled). (...)

Hadith: Tirmidhi 3:14:1408: Narrated Buraidah: from his father who said: "Whenever the Messenger of Allah (مالي الله dispatched a commander of an army he would exhort him personally; that he should have Taqwa of Allah, and regarding those of the Muslims who are with him; that he should be good to them. He would say: 'Fight in the Name of Allah and in Allah's curse. Fight those who disbelieve in Allah and fight, do not be treacherous, nor mutilate nor kill a child "

Hadith: Ibn Majah 4:24:2857: It was narrated that Safwan bin 'Assil said: "The Messenger of Allah (مماليات) sent us in a military detachment and said: 'Go in the Name of Allah, and in the cause of Allah. Fight those who disbelieve in Allah. Do not mutilate, do not be treacherous, do not steal from the spoils of war, and do not kill children ""

Hadith: Sahih Bukhari 5:59:643: When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Messenger () is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam, Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident, And he who cannot protect himself must suffer disgrace.

The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'.

al-Tabari vol. 10, page 100-101: "This] was part of that with which Abu Bakr (1st caliph leader, best muslim after the prophet) had charged him: "When you encamp someplace, make the call to prayer and the igamah.663 Then, if the people make the call to prayer and the igamah, leave them alone; but if they do not do so, there is no [course] but to raid them. [In that case] kill them by every means, by fire or whatever else. And if they respond to you in the call to Islam, then question them [further]; if they affirm [payment of] the alms tax, then accept that from them; but if they deny it, then there is no [course] but to raid them (attack) without any word [of warning]."

al-Tabari vol 17, page 191: "To the apostates he (Ali, 4th caliph) offered (reacceptance of) Islam, and they came back to it and he let them go together with their families. But there was an old man among them, a Christian called al-Rumiliis b. Mannsur, who said, "By God, the only error I have made since attaining reason was abandoning my religion, the religion of truth, for yours, the religion of wickedness. No by God, I will not leave my religion and I will not accept yours so long as I live!" Ma'gil brought him forward and cut off his head."

The prophet did not critique a man for murder, instead he did not appreciate the murder of someone that converts:

Hadith: Sahih Muslim 1:176: It is narrated on the authority of Usama b. Zaid that the Messenger of Allah (Lagar) sent us in a raiding party. We raided Huraqat of Juhaina in the morning. I caught hold of a man and he said: There is no god but Allah, I attacked him with a spear. It once occurred to me and I talked about it to the Apostle (Lagar). The Messenger of Allah (Lagar) said: Did he profess "There is no god but Allah," and even then you killed him? I said: Messenger of Allah, he made a profession of it out of the fear of the weapon. He (the Holy Prophet) observed: Did you tear his heart in order to find out whether it had professed or not? And he went on repeating it to me till I wished I had embraced Islam that day.

Quran 47:4: "you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection"

Tafsir Quran 3:110 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam."

al-Tabari vol. 10, page 55: "Verily God, may he be exalted, sent Muhammad with His truth to His creation as a bearer of good tidings and as a warner and as one calling (others) to God, with His permission, and as a light-bringing lamp, so that he might warn (all) who live, and so that the saying against the unbelivers might be fulfilled. So God guided with the truth whoever responded to Him, and the Apostle of God, with

His permission, struck whoever turned his back to Him until he came to Islam, willingly or grudgingly."

al-Tabari, vol. 9, page 69: "He made us kings and chose the best of His creation as a prophet who is the noblest in lineage, the most truthful in speech, and the best in noble descent. (...) They are the most noble people in lineage, the most prominent, and the best in deeds. Then the first of creation to answer and respond to God when the Messenger of God summoned them were ourselves. We are the Helpers of God and the viziers of His Messenger, and we fight people until they believe in God. He who believes in God and His Messenger has protected his life and possessions from us]; as for one who disbelieves, we will fight him forever in the cause of God and killing him is a small matter to us. I say this and ask God's forgiveness for myself and the believing men and the believing women. Peace be upon you." Then they said, "O Muhammad, permit our poet [to speak]," and he did. AI-Zibrigan b. Badr got up and said: We are the nobles, no tribe can match us, from us are the kings and in our midst houses of worship are built. How many tribes have we plundered and subjugated, for excellence in glory is to be sought after!"

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 643, v. 956: "He who holds fast to his religion, Jew or Christian, is not to he turned (T. seduced) from it. He must pay the poll tax - for every adult, male or female, free or slave, one full dinar calculated on the valuation of Ma'afir (T. or its value) or its equivalent in clothes. He who pays that to God's apostle has the guarantee of God and His apostle, and he who withholds it is the enemy of God and His apostle."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam, Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident, And he who cannot protect himself must suffer disgrace.

The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 326-327: God said, 'It is not for any prophet,' i.e. before thee (you), 'to take prisoners' from his enemies 'until he has made slaughter in the earth,' i.e. slaughtered his enemies until he drives them from the land. 'You desire the lure of this world,' i.e its goods, the ransom of the captives. 'But God desires the next world,' i.e. their killing them to manifest the religion which He wishes to manifest and by which the next world may be attained.

Quran 49:14: "The bedouins say: "We believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts."

Sharia (islamic law) and second class citizens

"Sharia, or Islamic law, offers moral and legal guidance for nearly all aspects of life – from marriage and divorce, to inheritance and contracts, to criminal punishments. Sharia, in its broadest definition, refers to the ethical principles set down in Islam's holy book (the Quran) and examples of actions by the Prophet Muhammad (sunnah)." - Pew Research Center

A book on Sharia law

Video: Islamic Sharia law on chopping hands

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves subdued."

Tafsir Quran 9:29 (explanation of the Quran by Ibn Kathir):

"Paying Jizyah is a Sign of Kufr and Disgrace

Allah said, (until they pay the Jizyah), if they do not choose to embrace Islam, (with willing submission), in defeat and subservience, (and feel themselves subdued.), disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah (jews & christians) or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet said, (Do not initiate the Salam (hello) to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.)"

Also: Tafsir Quran 9.29 (explanation of the Quran by al-Jalalayn)

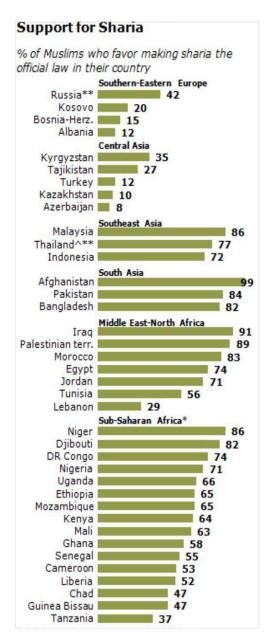
Hadith: Sahih Bukhari 53:386: "Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute); and our Prophet has informed us that our Lord says:-- "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

Hadith: Sahih Bukhari 4:53:388: It was narrated from 'Amr Bin Shu'aib, from his father, that his grandfather said: "The Messenger of Allah said: 'The blood money (penalty for murder) for Ahl Adh-Dhimmah is half that of the blood money for the Muslims, and they are the Jews and Christians."

Hadith: Sahih Bukhari 3:39:531:

"When Allah's Messenger () had conquered Khaibar, he wanted to expel the Jews from it as its land became the property of Allah (...) let them stay there on the condition that they would do the labor and get half of the fruits."

- Anyone born Muslim must remain Muslim & face execution if they convert
- Adulterers must be stoned to death
- Anyone who insults Islam or Muhammad must either be severely whipped or executed
- Thieves should have a limb cut off
- Condones polygamy and child-marriage



Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 15, 2013). Full report here.

Democracy & Islam: any man-made law system, is *considered* illicit under Islamic law. Allah already has provided the only law permitted, shariah. Therefore, Islam & western-style democracy can never coexist in harmony:

Tafsir Quran 5:45 (commentary of the Quran by Ibn Kathir):

Ibn 'Abbas commented on Allah's statement, (And whosoever does not judge by what Allah has revealed, such are the disbelievers,) "Whoever rejects what Allah has revealed, will have committed Kufr (disbelief) (...) And whosoever does not judge by what Allah has revealed, such are the disbelievers.) because they rejected Allah's command with full intention and with transgression and rebellion. (...) Allah's statement, (And whosoever does not judge by that which Allah has revealed, such are the unjust.) Earlier we mentioned the statements of 'Ata' and Tawus that there is Kufr and lesser Kufr, injustice and lesser injustice and Fisq and lesser Fisq.

Quran 5:47-48: And let the People of the Gospel (christians) judge by what Allah has revealed therein. And whoever does not judge by what Allah has revealed - then it is those who are the defiantly disobedient. And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth.

Quran 33:1-3: O Prophet, fear Allah and do not obey the disbelievers and the hypocrites. Indeed, Allah is ever Knowing and Wise. And follow that which is revealed to you from your Lord. Indeed Allah is ever, with what you do, Acquainted. And rely upon Allah; and sufficient is Allah as Disposer of affairs.

Quran 33:48: And obey not the disbelievers and the hypocrites, and harm them not (till you are ordered). And put your trust in Allah, and Sufficient is Allah as a Wakil (Trustee, or Disposer of affairs).

Quran 76:24: So be patient for the decision of your Lord and do not obey from among them a sinner or ungrateful [disbeliever].

Quran 18:26: Say, "Allah is most knowing of how long they remained. He has [knowledge of] the unseen [aspects] of the heavens and the earth. How Seeing is He and how Hearing! They have not besides Him any protector, and He shares not His legislation with anyone."





Article: Telegraph: "Theresa May hails 'benefits' of Sharia

as inquiry set up into 'misuse' of Islamic law" (2016)

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger

Quran 22:41: Those (Muslim rulers) who, if We give them power in the land (...) forbid Al-Munkar (i.e. disbelief, polytheism and all that Islam has forbidden) [i.e. they make the Quran as the law of their country in all the spheres of life].

Quran 3:110: forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)

Quran 4:1: (This is) a Surah (chapter of the Qur'an) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayat (proofs, evidence, verses, lessons,

signs, revelations - lawful and unlawful things, and set boundaries of Islamic Religion), that you may remember. Tafsir

Quran 45:18: Then We have put you (O Muhammad صلى الله عليه و سلم on a (plain) way of (Our) commandment [like the one which We commanded Our Messengers before you (i.e. legal ways and laws of the Islamic Monotheism)]. So follow you that (Islamic Monotheism and its laws), and follow not the desires of those who know not. (Tafsir At-Tabari).

Quran 24:2: The fornicatress (sex before marriage) and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allah's Law).

Quran 25:52: So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Quran).

Tafsir Quran 25:52 (explanation and interpretation of the Quran by Ibn Abbas): (So obey not the disbelievers) Abu Jahl and his host regarding hat which they ask of you, (but strive against them herewith) by means of the Qur'an (with a great endeavour) by the sword.



Video: Does the Quran teach muslims to follow infidels law vs. implementing sharia law in UK? (1 min)









Article: UK: The Telegraph: "Poll reveals 40% of Muslims want sharia law in UK" (2006)

Article: UK: The Guardians: 23% wants sharia law and 52% thinks homosexuality should be illegal (2016)

Article: FRANCE: Financial Times: "Third of French Muslims reject secular laws", 29%, (2016)

Article: FRANCE: Washington post: Poll reveals 29% of french Muslims support sharia over French law (2016)
Article: FRANCE: Clarion Project: "France: 29% of French Muslims Favor Sharia Over French Law" (2016)

Study: USA: The Center for Security Policy: 51% of Muslim-Americans say that Muslims should have the choice of

being judged by Sharia courts rather than courts of the United States (page 3, 2015). 19% think the use of violence in the United States is justified in order to make shariah the law

of the land in this country (page 4, 2015).

Article: Denmark: The Local: "4 of 10 Danish Muslims want Quran-based laws" (2015)

Article: Denmark: RT: "4 in 10 Danish Muslims want Koran to be used in Denmark's laws" (2015)

Bar owners in **Denmark** have been received threats by muslim wanting to shut down their bar due to alcohol being sold which is against islamic law:

Article: RT: "Copenhagen bars tired of 'Sharia patrols' rampage & threats raise issue with integration minister" (2016):

"the gang asked them for at least 60,000 DKK (\$9,200) as so-called "protection money."

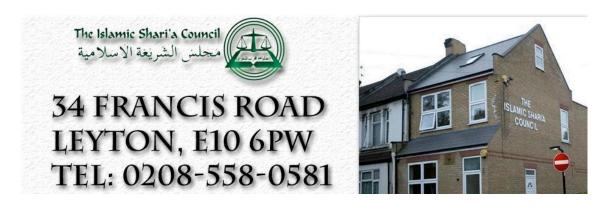
Article: NYPost: "Copenhagen bars harassed by locals trying to enforce Sharia law" (2016): "Mucki Bar owner Birgitte Fischer said the roving gangs used stones and firecrackers to smash windows—and then asked her for \$9,200 in "protection money," according to the station."

Article: MailOnline: "Bar owners ordered to pay protection money to 'Sharia patrols' or risk attacks in Denmark" (2016)

Article: Washington Times: "'Shariah zone' threats make life miserable for Denmark bar owners" (2016): "Birgitte Fischer, the owner of Mucki Bar, also testified to threats of violence. She said "Shariah zone" enforcers demanded \$9,200 for "protection money."

Here is a list with other polls in diverse topic.

UK has approved over 85 sharia courts, handling "soft sharia", i.e. cases linked to marriage. Women are being discriminated and being told to go back to their husbands that beat them, since Quran 4:34 allows it.



Webpage: http://www.islamic-sharia.org/

Video: BBC: "Some Sharia Councils In Britain Maybe Putting Muslim Women At Risk" (4 min, 2013)

Video: CBN "Sharia courts in United kingdoms" (4 min)

Video: BBC: "Inside one of the UK's Sharia councils" (13 min, 2016)

Video: RT news: "Sharia law conquer UK" (3 min, 2009)

Video: BBC: "Panorama - Secrets of Britain's Sharia Councils Part 1" and "part 2" (14 + 14 min, 2016)

Article: The Guardian: "Anti-sharia laws proliferate as Trump strikes hostile tone on Muslims" (2017)

Article: The Guardian: "Inside Britain's sharia councils: hardline and anti-women – or a dignified way to divorce?"

(2017)

Government report, UK: "The application of sharia law in England and Wales" (Home State Department, 2018)

Hadith: Tirmidhi: 4:7:217: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it

Comments in the book form (page 235): The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the Prophet.







Link













PACT OF UMAR - PAYING JIZYA



Let us **now look** at the humiliating living conditions under Sharia (islamic law), for the Dhimmis (Jews, Christians, Zoroastrians, Samarians, Sabians). But Atheists, Sikhs, Baha'is, Mormons, Qadianis - only had the option: convert or die. Allah's teaching is seen as timeless and every innovation condemns you to hell:

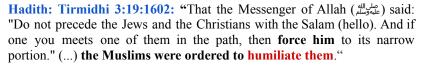
Video 1: "All this is to create an atmosphere to encourage the people to come to Islam" Video 2: Quran instructs us to mistreat and humiliate infidels till they convert to Islam

Video 3: "this is a form of peer pressure for him to confirm to islam"

Video 4: "Until completely submissive"

Tafsir Quran 9:29 (commentary of the Quran by Ibn Kathir):

"Allah said, (until they pay the Jizyah (money)), if they do not choose to embrace Islam (...) the Leader of the faithful 'Umar bin Al-Khattab may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace."





Hadith: Bulugh al-Maram 16:1489: Abu Hurairah (RAA) narrated that the Messenger of Allah (عليه الله عليه عليه) said: "Do not initiate the saluting of Jews and Christians (when you meet them), and if you meet any of them on the road, force him to go to the narrowest part of the road (i.e. do not give way for them to pass, but keep going). Related by Muslim.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 607-609:

- "11.0 NON·MUSLIM SUBJECTS OF THE ISLAMIC (AHL AL-DHIMMA)
- 11.1 A formal agreement of protection is made with citizens who are:
 - (1) Jews
 - (2) Christians
 - (3) Zoroastrians
 - (4) Samarians and Sabians
 - (5) and those who adhere to the religion of Abraham or one of the other prophets
- 11.2 Such an agreement may not be effected with those who are idol worshippers (...) As for the pseudo scriptures of cults that have appeared since Islam (n: such as the Sikhs, Baha'is, Mormons, Qadianis, etc.), they neither are nor could be a Book, since the Koran is the final revelation
- 11.4 The minimum non-Muslim poll tax is one dinar (n: 4.235 grams of gold) per person (A: per year). The maximum is whatever both sides agree upon. It is collected with leniency and politeness.

- (1) are penalized for committing adultery or theft, though not for drunkenness;
- (2) are distinguished from Muslims in dress, wearing a wide cloth <u>belt</u> (zunnar)
- (3) are **not greeted** with "as-Salamu 'alaykum"
- (4) must keep to the side of the street
- (5) may not build higher than or as high as the Muslims' buildings
- (6) are **forbidden to openly display** wine or pork, (A: to ring church bells or display **crosses**,) **recite the Torah or Evangel aloud**, or make public display of their **funerals** and feast days;
- (7) and are forbidden to build new churches.



11.10 The agreement is also violated (...) if one of the subject people:

- (1) commits adultery with a **Muslim** woman or **marries her**:
- (2) conceals spies of hostile forces:
- (3) leads a Muslim away from Islam;
- (4) kills a Muslim:
- (5) or mentions (speak) something impermissible (bad) about Allah, the Prophet (ﷺ), or Islam."

PACT / TREATY / LAW OF UMAR

Fordham University lists the pact of Umar: https://sourcebooks.fordham.edu/source/pact-umar.asp

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves <u>subdued</u>."

Tafsir Quran 9:29 (explanation, interpretation, context, commentary of the Quran by Ibn Kathir): *Paying Jizyah is a Sign of Kufr and Disgrace*

Allah said,) (until they pay the Jizyah), if they do not choose to embrace Islam.) (with willing submission), in defeat and subservience,) (and feel themselves subdued.), disgraced, humiliated and belittled. Therefore, Muslims are not allowed to honor the people of Dhimmah or elevate them above Muslims, for they are miserable, disgraced and humiliated. Muslim recorded from Abu Hurayrah that the Prophet said, (Do not initiate the Salam to the Jews and Christians, and if you meet any of them in a road, force them to its narrowest alley.) This is why the Leader of the faithful 'Umar bin Al-Khattab, may Allah be pleased with him, demanded his well-known conditions be met by the Christians, these conditions that ensured their continued humiliation, degradation and disgrace. The scholars of Hadith narrated from 'Abdur-Rahman bin Ghanm Al-Ash'ari that he said, "I recorded for 'Umar bin Al-Khattab, may Allah be pleased with him, the terms of the treaty of peace he conducted with the Christians of Ash-Sham: 'In the Name of Allah, Most Gracious, Most Merciful.

This is a document to the servant of Allah 'Umar, the Leader of the faithful, from the Christians of such and such city. When you (Muslims) came to us we requested safety for ourselves, children, property and followers of our religion.

- 1. We made a condition on ourselves that we will neither erect in our areas a monastery, church, or a sanctuary for a monk, nor restore any place of worship that needs restoration nor use any of them for the purpose of enmity against Muslims.
- 2. We will not prevent any Muslim from resting in our churches whether they come by day or night, and we will open the doors) of our houses of worship (for the wayfarer and passerby. Those Muslims who come as guests, will enjoy boarding and food for three days.
- 3. We will not allow a spy against Muslims into our churches and homes or hide deceit) or betrayal (against Muslims.
- 4. We will not teach our children the Qur'an, publicize practices of Shirk, invite anyone to Shirk or prevent any of our fellows from embracing Islam, if they choose to do so.
- 5. We will respect Muslims, <u>move from the places we sit in</u> if they choose to sit in them.
- We will not imitate their clothing, caps, turbans, sandals, hairstyles, speech, nicknames and title names, or ride on saddles, hang swords on the shoulders, collect weapons of any kind or carry these weapons.
- 7. We will not encrypt our stamps in Arabic, or sell liquor.
- 8. We will have the front of our haircut, wear our customary clothes wherever we are, wear belts around our waist, refrain from erecting crosses on the outside of our churches and demonstrating them and our books in public in Muslim fairways and markets.



- 9. We will not sound the bells in our churches, except discretely, or raise our voices while reciting our holy books inside our churches in the presence of Muslims, nor raise our voices) with prayer (at our funerals, or light torches in funeral processions in the fairways of Muslims, or their markets.
- 10. We will not bury our dead next to Muslim dead, or buy servants who were captured by Muslims.
- 11. We will be guides for Muslims and refrain from breaching their privacy in their homes.'

When I gave this document to 'Umar, he added to it, 'We will not beat any Muslim. These are the conditions that we set against ourselves and followers of our religion in return for safety and protection. If we break any of these promises that we set for your benefit against ourselves, then our Dhimmah (promise of protection) is broken and you are allowed to do with us what you are allowed of people of defiance and rebellion."

Tabari vol 12., page 191:192: `Umar made peace with the people of Jerusalem in a1-Jabiyah. He wrote for them the peace conditions.

The tax jizya forced on disbelievers only- as a punishment for their unbelief - look at the difference (dhimmi = non-muslims subjugated under islamic rules)

Zakat	Jizya
1. obligatory upon Muslims	obligatory upon Dhimmis
Muslim's net worth of assets must exceed the Nisab (excess money for personal need) to be obliged to give Zakat	not required for the Dhimmi's wealth or property to reach Nisab in order to pay Jizya
3. only payable on assets continuously owned over one lunar year that are in excess of the Nisab	paid according to a contract, but usually paid yearly regardless to Nisab
4. the amount of Zakat paid is fixed and already specified by Sharee'ah	the amount paid is not fixed; at least one gold Dinar; with no maximum amount; and it's not been explicitly specified by Sharee'ah
5. paid only by the owner of the assets himself/herself	paid by all able-bodied adult males of military age and affording power
6. refusal to pay Zakat has no a specific punishment by Sharee'ah law in life, but it's delayed to the end time.	refusal to pay Jizya is considered a breach of <i>The Dhimma contract</i> ; as a consequence the Dhimmi's blood(life) and assets would become permissible
7. should be paid seeking God's pleasure [Qur'an 30:39]	paid with humiliation, servility and belittlement

For more info: Fatwa 214074 (holy ruling by scholar at Islam QA)



Article: BBC: jizya on Syrian & Iraqi christians by ISIS

Paying jizya is to humiliate disbelievers:

Hadith: Muwatta Malik 17:46: (...) zakat (tax) is imposed on the muslims to purify them and to be given back to their poor, whereas jizya is imposed on the people of the Book to humble them. (...)

Tafsir Quran 57:25 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining Tawhid with detail and proofs. When the evidence was established against those who defied the Messenger , Allah decreed the Hijrah. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an. Imam Ahmad and Abu Dawud recorded that 'Abdullah bin 'Umar said that **the Messenger of**

Allah said, (I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.)

Hadith: Sahih Bukhari Chapter 88 (page 108 in the book, can be read in pdf format here):

(88) CHAPTER. What is said regarding spears.

Narrated Ibn 'Umar that the Prophet said, "My livelihood is under the shade of my spear,(1) and he who disobeys my orders will be humiliated by paying Jizya."(2)

(1) Footnote in the text: (Ch. 88) "Under the shade of my spear" means, from war booty.

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued."

Muslims livelihood is dependent on the money extorted from infidels:

Hadith: Sahih Bukhari 4:53:388: "the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis (jews and christians.)"

Tafsir Quran 57:25 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah's Messenger remained in Makkah for thirteen years. During that time, the revelation continued being sent to him, containing arguments against the idolators and explaining Tawhid with detail and proofs. When the evidence was established against those who defied the Messenger, Allah decreed the Hijrah. Then He ordered the believers to fight the disbelievers using swords, using them to strike the necks and foreheads of those who opposed, rejected and denied the Qur'an. Imam Ahmad and Abu Dawud recorded that 'Abdullah bin 'Umar said that the Messenger of Allah said, (I was sent with the sword just before the Hour so that Allah be worshipped alone without partners. My provision was placed under the shadow of my spear, and those who defy my order were disgraced and humiliated, and he who imitates a people is one of them.)

Hadith: Sahih Bukhari 4:53:388: Narrated Juwairiya bin Qudama at-Tamimi: We said to 'Umar bin Al-Khattab, Jo Chief of the believers! Advise us." He said, "I advise you to fulfill Allah's Convention (made with the Dhimmis) as it is the convention of your Prophet and the source of the livelihood of your dependents (i.e. the taxes from the Dhimmis.)"

Jizya is still active, only the return of Jesus in his second return will abolish it:

Hadith: Sahih Bukhari 3:43:656: Narrated Abu Huraira: Allah's Messenger (ﷺ) said, "The Hour will not be established until the son of Mary (i.e. Jesus) descends amongst you as a just ruler, he will break the cross, kill the pigs, and abolish the Jizya tax. Money will be in abundance so that nobody will accept it (as charitable gifts)

Quran 3:56: "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah)

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya

Hadith: Sahih Muslim 19:4294: when the Messenger of Allah (Allah) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhairs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims, but they will not get any share from the spoils of war or Fai' except when they actually fight with the Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya (money). If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them.

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 165: This blessed delegation, led by an-Nu'man ibn translator: "What brought you here? What motivated you to invade us and penetrate so deeply into our land? Is it because we were distracted from you that you were encouraged to attack us?" An-Nu'man ibn Muqnn spoke on their behalf, and said: "Allah had mercy on us and sent to us a Messenger who commanded us to do good and forbade us to do evil, and promised us, if we responded, the good of this world and the Hereafter. There was no tribe but some of them responded and others did not. Then he commanded us to start with those of the Arabs who opposed him, so we started with them, and they either joined him unwillingly then became happy that they had joined him, or they joined him willingly and were blessed. We all recognized the superiority of what he brought over what we had been living with of enmity and hardship. Then he commanded us to start with the nations that were closest to us, and we called them to justice. We are calling you to our religion, which is a religion that recognizes what is good and conforms it as such, and recognizes what is evil and confirms it as such. If you refuse, then you may choose one of the bad options rather than the worst option: iizyah, but if you refuse, then fighting. If you respond to our religion, we will leave with you the Book of Allah, on condition that you rule by its rulings, and we will leave you and let you run your affam in your land. If you pay the jizyah we will accept it from you and leave you to run your own affairs. If you pay the jizyah we will accept it from you and will protect you, otherwise we will fight you."

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 647-648:

A Jew or a Christian who becomes a sincere Muslim of his own accord and obeys the religion of Islam is a believer with the same rights and the same obligations. If one of them holds fast to his religion he is not to be turned from it. Every adult, male or female, bond or free, must pay a golden dinar or its equivalent in clothes. He who performs this has the guarantee of God and His apostle; he who withholds it is the enemy of God and His apostle and all believers.

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 643:

He who holds fast to his religion, Jew or Christian, is not to he turned (To seduced) from it. He must pay the poll tax - for every adult, male or female, free or slave, one full dinar calculated on the valuation of Ma'afir (T. or its value) or its equivalent in clothes. He who pays that to God's apostle has the guarantee of God and His apostle, and he who withholds it is the enemy of God and His apostle.

Islamic charity is only for poor muslims, unless:

Muslims pay *zakat* (taxes), which is ordained for every muslim and is one of the five pillars of Islam. 1/8 of the zakat (taxes) goes to charity for poor muslim people, only muslims. Westerners today donates charity to islamic nations on a yearly basis:

Hadith: Muwatta Malik 38:12: One must only feed muslims and one does not feed anyone outside of the deen (religion) of Islam.

Article: Islamic Awakening: *The way of giving Zakat al-Fitr in non-Islamic Lands*, by islamic scholar Sheikh Haytham bin Jawwad al-Haddad:

To whom should it be given?

It is best that zakatu-l-fitr (taxes) be given to the poor and the needy (al-miskin - someone whose level of poverty is more or less than the poor (al-faqir), but does not let others know of his need nor does he beg from others), these are the first two categories of the eight to whom zakat is normally given to; this due to his salallahu alayhi wa salam saying, '...and as food for the needy'. The majority of scholars are of the opinion that zakatu-l-fitr (taxes) is not to be given to non-Muslims.

Fatwa No. 21384, religious ruling by scholar Sheikh Muhammed Salih Al-Munajjid at Islam Q&A:

Question: Zakat can be given to other than muslims?

Answer:

Praise be to Allaah. It is not permissible to give zakaah on one's wealth or crops, or Zakaat al-Fitr, to kaafirs (disbelievers), even if they are poor, or wayfarers, or debtors, and if one who gives zakaah to them, that is not counted as zakaah. It is permissible to give regular charity – not obligatory charity (i.e., zakaah) to poor kaafirs, and to exchange gifts and with them and treat them well to soften their hearts towards Islam, so long as they have not carried out any hostile actions against the Muslims, which would disallow that

Fatwa (religious ruling by islamic scholar Shaykh Faraz Rabbani, SunniPath Q&A, July 3, 2005):

Question: Zakat Cannot Be Given To Non-Muslims

Answer:

There is scholarly consensus (ijma') that zakat cannot be given to non-Muslims as mentioned by Ibn al-Mundhir, Kasani, Ibn Qudama, Buhuti, and others. Muwaffaq Ibn Qudama, a great Hanbali Imam, says in his Mughni: We do not know of any difference of opinion among the people of knowledge (ahl al-'ilm) that zakat on wealth cannot be given to a kafir Ibn al-Mundhir said, There is consensus of all those whose positions we know from the people of knowledge that a non-Muslim (dhimmi) cannot be given any zakat. This is because the Prophet (Allah bless him & give him peace) said to Mu'adh [in the authentic hadith, reported by Bukhari 1365, Muslim 26-27, and elsewhere], Tell them that they are obliged to give a charity (i.e. zakat) that is taken from their rich and given to their poor. The Prophet Muhammad (Allah bless him and give him peace) specified the Muslims as giving it to their poor, just as he specified that it is only obligatory on their rich. [Ibn Qudama, al-Mughni, 2.1774] The hadith commentators mention that their above refers to the Muslims, in both cases. This is how Imam Kasani explained it in his Badai' al-Sanai' in Hanafi fiqh, too. As for those whose hearts are to be inclined, this category has been abrogated according to the Hanafi scholars. [Hidaya] There is difference of opinion regarding this point, however, among the schools of fiqh. (...)

Similar question: Fatwa (religion ruling by islamic scholar Shaykh Faraz Rabbani, SunniPath Q&A)

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 266-274: THE EIGHT CATEGORIES OF RECIPIENTS

h8.7: The Eight Categories of Recipients: It is obligatory to distribute one's zakat (taxes) among eight categories of recipients (O: meaning that zakat goes to none besides them) (page 266-267)

h8.14 The fourth category is those whose hearts are to be reconciled. If they are non-Muslims, they are not given zakat, but if Muslims, then they may be given it (O: so that their certainly may increase, or if they are recent converts to Islam and are alienated from their kin). (page 270)

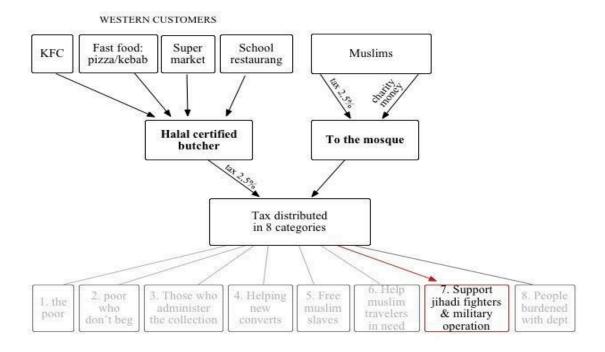
h8.17: The seventh category (distributed from taxes) is those fighting for Allah, meaning people engaged in Islamic military operations for whom no salary has been allotted in the army roster, (O: but who are volunteers for jihad without remuneration (payment). They are given enough to suffice them for

the operation, even if affluent; of weapons, mounts, clothing, and expenses (O: for the duration of the journey, round trip, and the time they spend there, even if prolonged. Though nothing has been mentioned here of the supporting such people's families during this period, it seems clear that they should also be given it. (page 272)

h8.24 It is not permissible to give zakat to a non-Muslim, or to someone whom one is obliged to support (def: m12.1), such as a wife or family member. (page 274)

UNLESS, you bribe them, which includes using stolen money in war as well as muslim contributions:

1 of Islam's 5 pillar is giving charity money & paying taxes (zakat). The money will be used for 8 categories (Quran 9:60), and one of them to bribe non-muslims to soften their hearts towards Islam:



Quran 9:60: As-Sadaqat (here it means Zakat (taxes) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam) and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah.

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by Ibn Kathir): **There are those who are given alms to embrace Islam**.

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by al-Jalalayn): The voluntary almsgivings (...) those whose hearts are to be reconciled so that they might become Muslims or that Islam might be firmly established or that their peers might become Muslims or that they might defend Muslims all of whom are classed according to different categories.

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by Ibn Abbas): Allah then explained who is entitled to these alms, saying: (The alms are only for the poor) for the folk of the Platform (and the needy) among the pilgrims, (and those who collect them) i.e. the collectors of alms, (and those whose hearts are to be reconciled) by giving them gifts such as Abu Sufyan and his companions.

Hadith: Sahih Muslim 5:2313: Chapter: Giving to those whose hearts have been inclined (towards Islam) and urging those whose faith is strong to show patience:

Abdullah b. Zaid reported that when the Messenger of Allah (conquered Hunain he distributed the booty (money/gods), and he bestowed (gave) upon those whose hearts it was intended to win.

Hadith: Sahih Muslim 5:2311: Chapter: Giving to those whose hearts have been inclined (towards Islam) and urging those whose faith is strong to show patience:

"The Apostle of Allah (ملوالله) distributed the spoils (plundering from conquest) of Hunain, and he (the Holy Prophet) gave one hundred camels to Abu Sufyan b. Harb. The rest of the hadith is the same, but with this addition:" He bestowed upon" Alqama b. 'Ulatha one hundred (camels)."

Hadith: Sahih Bukhari 9:93:527: Narrated Abu Sa`id Al-Khudri: When `Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (عَالَوْهُ) distributed it among Al-Aqra' bin H'Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-`Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail at-Ta'i who belonged

to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet (مليا عليه عنه) said, "I just wanted to attract and unite their hearts (make them firm in Islam)."

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 596:

You came to us discredited and we believed you; deserted and we helped you; a fugitive and we took you in; poor and we comforted you. Are you disturbed in mind because of the good things of this life by which I win over a people that they may become Muslims while I entrust you to your Islam?"

Fatwa No. 21384, religious ruling by scholar Sheikh Muhammed Salih Al-Munajjid at Islam Q&A:

Question: Zakat can be given to other the muslim?

Answer:

(...) There is one category of zakaah that may be given to the kuffaar, which is "to attract the hearts of those who have been inclined (towards Islam)" (cf. al-Tawbah 9:60). It is permissible to give zakaah funds to those kaafirs who hold positions of authority and influence among their people, if there is the hope that by giving them something they may become Muslims, then those who are under them may become Muslim too. And Allaah is the Source of strength.

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 266-274:

THE EIGHT CATEGORIES OF RECIPIENTS

h8.7: The Eight Categories of Recipients: It is obligatory to distribute one's zakat (taxes) among eight categories of recipients (O: meaning that zakat goes to none besides them) (page 266-267)

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h8.24 It is not permissible to give zakat to a non-Muslim, or to someone whom one is obliged to support (def: m12.1), such as a wife or family member. (page 274)

Dhimmis are non-muslims living in a islamic caliphate, they are forced to pay jizya (money) for their disbelief and with that comes degrading life rules making them a 2nd class citizens. Dhimmis can't be killed without justification:

Hadith: an-Nasa'i 5:45:4753: It was narrated from Al-Qasim bin Al-Mukhaimirah, from a man among the Companions of the Prophet, that the Prophet said: "Whoever kills a man from among Ahl Adh-Dhimmah.[2] he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of seventy years." (Sahih)

Hadith: Tirmidhi 3:14:1403: Narrated Abu Hurairah: that the Prophet (ماليوسله) said: "Indeed, whoever kills a Mu'ahid that has a covenant from Allah and a covenant from His Messenger (ماليوسله), then he has violated the covenant with Allah and the covenant of His Messenger, so he shall not smell the fragrance of Paradise; even though its fragrance can be sensed from the distance of seventy autumns." (Sahih)

Hadith: Sahih Bukhari 4:53:391:

Chapter: The sin of one who kills an innocent person having a treaty with the Muslims: Narrated `Abdullah bin `Amr: The Prophet (مالية) said, "Whoever killed a person having a treaty with the Muslims, shall not smell the smell of Paradise though its smell is perceived from a distance of forty years."

Hadith: an-Nasa'i 5:45:4752: It was narrated that Abu Bakrah said: The Messenger of Allah said: "Whoever kills a Mu'ahad with no justification, Allah will forbid Paradise to him and he will not even smell its fragrance." (Sahih)

Hadith: Sahih Bukhari 9:83:49: Narrated `Abdullah bin `Amr: The Prophet (علي) said, "Whoever killed a Mu'ahid (a person who is granted the pledge of protection by the Muslims) shall not smell the fragrance of Paradise though its fragrance can be smelt at a distance of forty years (of traveling).

Hadith: Sahih an-Nasa'i 5:45:4754: It was narrated that 'Abdullah bin 'Amr said: "The Messenger of Allah said: 'Whoever kills a person from among Ahl Adh-Dhimmah, he will not smell the fragrance of Paradise, and its fragrance may be detected from a distance of forty years." (Sahih)

At the same time, muslims can cancel their treaty with non-muslims:

Quran 9:1: This is a declaration of disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

Quran 9:3: And an announcement from Allah and His Messenger, to the people (assembled, muslims) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans (non-muslims).

Hadith: Sahih Bukhari 52:269: The Prophet said, "War is deceit."

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.

Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

So do not lose heart) meaning, do not be weak concerning the enemies. (and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says, (So do not lose heart and beg for peace while you are superior.) meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that. Allah then says: (And Allah is with you) This contains the good news of victory and triumph over the enemies.

Must non-muslims follow islamic law?

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 608, 1997: "11.5 Such non-Muslim subjects are obliged to comply (follow) with Islamic rules that pertain to the safety and indemnity of life, reputation, and property."

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition) page 610:

"12.1 The legal penalty is obligatorily imposed upon anyone who fornicates or commits sodomy (homosexuality);
(a) have reached puberty, (b) are sane, (c) and commit the act voluntarily; no matter whether the person is a Muslim, non-Muslim subject of the Islamic state, or someone who has left Islam."

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

Quran 9:29: "Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger"

Quran 3:110: "You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad على الله عليه) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden)"

Quran 98:6-7: "Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad مالي الله عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun (disbelievers) will abide in the Fire of Hell. They are the worst of creatures." Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad صلى الشعاب وسلم including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.

Taqiyya - can you lie to non-muslims?

Here we will investigate whether Allah allows taqiyya / tuqyah (lying). More information here, here & here

Hadith: Sahih Bukhari 5:59:369: Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab)." The Prophet said, "You may say it." [him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 367: (...) Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said-according to what 'Abdullah b. al-Mughith b. Abu Burda told me-'Who will rid me of Ibnu'I-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can: (...) He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.'

Hadith: Sahih Bukhari 3:49:857: That she heard Allah's Apostle saying, "He who makes peace between the people by inventing good information or saying good things, is not a liar.'

Quran 3:28: Let not the believers take disbelievers for their friends in preference to believers. Whoso doeth that hath no connection with Allah unless (it be) that ye but guard yourselves against them

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Kathir): meaning (...) believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqvah (lie) is allowed until the Day of Resurrection."

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn 'Abbâs): ...by speaking in a friendly way towards them with, while your hearts dislikes this.

3 TRICKS USED TO CENSOR RATIONAL DISCUSSIONS ABOUT ISLAM

Step 1 - Deflection

Purpose: change subject

- Do you like Trump?
- What about the bible?
- US foreign policy?
- Let us not give racists more ammunition
- Not all muslims
- Atheists kill too
- What about the KKK?
- What about the crusades?
- What do you believe?
- Do you speak arabic?
- Are you a christian?
- Islam is the fastest growing religion, not in conversion rate
- Quoting verse "killing one person is like killing all humanity", ignoring "whoever changes his religion, kill him"

Step 2 - Deception

Purpose: half truths, lies, downplaying, deny deny deny

- The media is the problem
- I condemn violence, but cartoonist had it coming
- Your Quran version is (always) fake
- The verse is out of context even beating women
- **Read it in arabic** there it says 100% nice things
- That's not real Islam & they are not real muslims
- Not in the Ouran, only in hadith, which we also believe •
- Muhammad's 64 war were all defensive
- There is no compulsion in Islam
- It's all interpretation, but I have not read Quran.
- Islamic sharia law is peaceful & brings justice, by cutting off hands, killing gays & apostates etc.
- If 1.6 billion were terrorists, you would all be dead
- Islamophobia
- Islam gives women rights, Islam sets slaves free
- Why bother, it's in their culture
- All religions are the same
- They're poor, why else throw gays out of rooftops?

Step 3 - Shame

Purpose victimhood. threats & insults to cause self censorship

- Racist!
- Did a muslim hurt you?
- Do you have muslim friends?
- Why do you hate muslims?
- Respect people's religion
- You don't know anything
- Do you like Trump?
- Are you a scholar?
- Are you a jew?
- You are reading verses just like ISIS. What separates you from ISIS? Are you ISIS?

Click here and here for more examples of manipulation of rhetoric and errors in logical thinking.

Four Arabic Words You Must Know: Taqiyya, Tawriya, Kitman and Muruna

Islam Watch reveals how lies and deceptions are integral to Islam:

Knowing Four Arabic Words May Save Our Civilization from Islamic Takeover

- ... Takiyya is defined as dissimulation about ones Muslim identity...
- ... Tawriya is defined as concealing, and it could be called "creative lying"...
- ...Kitman is characterized by someone telling only part of the truth. The most common example of this is when a Muslim says that *jihad* really refers to an internal, spiritual struggle...
- ...Muruna means using "flexibility" to blend in with the enemy or the surroundings...

Article 1: Fatwa 27261 (holy law by scholar at IslamQA.info/en)

Article 2: "Four Arabic words every Infidel must know"

Article: 3: "The religion of peace - Deception, Lying and Taqiyya"

Hadith: Tirmidhi 4:1:1939: Asma bint Yazid narrated that the Messenger of Allah said: "it is not lawful to lie except in three cases:

- 1. Something the man tells his wife to please her,
- 2. to lie during war,
- 3. and to lie in order to bring peace between the people." (Sahih)

Hadith: Sahih Muslim 32:6303: Allah's Messenger (Allah's) as saying: A liar is not one who tries to bring reconciliation amongst people and speaks good (in order to avert dispute), or he conveys good. Ibn Shihab said he did not hear that exemption was granted in anything what the people speak as lie but in three cases:

- 1. in battle
- 2. for bringing reconciliation amongst persons
- 3. the narration of the words of the husband to his wife, and the narration of the words of a wife to her husband (in a twisted form in order to bring reconciliation (peace) between them).

Hadith: Riyad as-Salihin 1:249: Umm Kulthum bint 'Uqbah (May Allah be pleased with her) reported: Messenger of Allah (Allah) said, 'The person who (lies) in order to conciliate between people is not a liar, when he conveys good or says (something) good". [Al-Bukhari and Muslim]. The narration in Muslim added: She said, "I never heard him (she meant the Prophet (Allah) giving permission of lying in anything except in three (things):

- 1. war,
- 2. conciliating between people and the conversation of man with his wife and
- the conversation of a woman with her husband".

You don't understand Quran Says. This is not Islam But in Islam. They are not Muslims **But Muslims**

Full picture

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Jalalayn):

disbelievers (...) whoever takes them as patrons does not belong to the religion of God in anyway — unless you protect yourselves against them as a safeguard tuqātan 'as a safeguard' is the verbal noun from taqiyyatan that is to say unless you fear something in which case you may show patronage to them through words but not in your hearts

Hadith: Riyad as-Salihin 1:245: The Prophet () said (...) he who covers up (the faults and sins) of a Muslim, Allah will cover up (his faults and sins) in this world and in the Hereafter.

Also: Hadith: Riyad as-Salihin 1:233, Tirmidhi 3:15:1426, Ibn Majah 1:1:225, Al-Adab Al-Mufrad 33:758

Hadith: Sahih Muslim 35:6518: Abu Huraira reported Allah's Messenger (مثلوالله) as saying: (...) he who conceals (the faults) of a Muslim, Allah would conceal his faults in the world and in the Hereafter.

Hadith: Ibn Majah 3:20:2544: It was narrated from Abu Hurairah that the Messenger of Allah (said: "Whoever covers (the sin of) a Muslim, Allah will cover him (his sin) in this world and in the Hereafter."

Hadith: Ibn Majah 3:20:2546: the Prophet (August) said: "Whoever conceals the (hidden) fault of his Muslim brother, Allah (SWT) will conceal his faults on the Day of Resurrection. Whoever exposes the fault of his Muslim brother, Allah will expose his faults, until (so that) He shames him, due to it, in his (own) house."

UK

"Astonishing" two in three British Muslims would NOT give police terror tip-offs

TWO thirds of British Muslims would not inform the police if they thought that somebody close to them had become involved with terrorist sympathisers, according to a poll.

By LAURA MOWAT

10:00, Mon, Apr 11, 2016 | UPDATED: 10:40, Mon, Apr 11, 2016















Hadith: Al-Adab Al-Mufrad 33:758:

Abu'l-Haytham said, "Some people came to 'Uqba ibn 'Amir and said, 'We have some neighbours who drink (wine) and behave incorrectly. Shall we bring them before the ruler?' 'No,' he replied, 'I heard the Messenger of Allah, may Allah bless him and grant him peace, say, "Whoever sees the fault of a Muslim and then veils it, it is as if he brought girl buried alive back to life from her grave." (Daif)

Article: Express (UK):

"Astonishing two in three British Muslims would NOT give police terror tip-offs" (2016)

Article: Channel4 (about the survey mentioned above):

"34% would inform the police if they thought somebody they knew was getting involved with people who support terrorism in Syria" (2016)

The actual survey: ICM (2015)

Quran 16:106: Any one who, after accepting faith in Allah, utters Unbelief,- except under compulsion, his heart remaining firm in Faith - but such as open their breast to Unbelief, on them is Wrath from Allah Tafsir

Hadith: Sahih Bukhari 9:84:64: Narrated 'Ali (caliph): Whenever I tell you a narration from Allah's Apostle, by Allah, I would rather fall down from the sky than ascribe a false statement to him, but if I tell you something between me and you (not a Hadith) then it was indeed a trick (i.e., I may say things just to cheat my enemy).

Hadith: Sahih Bukhari 4:52:269: Narrated Jabir bin `Abdullah: The Prophet said, "War is deceit."

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 744-746: **"PERMISSIBLE LYING**

(...) Speaking is a means to achieve objectives. If a praiseworthy aim is attainable through both telling the truth and lying, it is unlawful to accomplish through lying because there is no need for it. When it is possible to achieve such an aim by lying but not by telling the truth, it is permissible to lie if attaining the goal is permissible (N:i.e. when the purpose of lying is to circumvent someone who is preventing one from doing something permissible), and obligatory to lie if the goal is obligatory (...) it is religiously precautionary in all cases to employ words that give a misleading impression (...) One should compare the bad consequences entailed by lying to those entailed by telling the truth, and if the consequences of telling the truth are more damaging, one is entitled to lie. (...) Whether the purpose is war, settling a disagreement, or gaining the sympathy of a victim legally entitled to retaliate against one so that he will forbear to do so; it is not unlawful to lie when any of these aims can only be attained through lying."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 367:

(...) Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said-according to what 'Abdullah b. al-Mughith b. Abu Burda told me-'Who will rid me of Ibnu'I-Ashraf?' Muhammad b. Maslama brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try: He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.'

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 442:

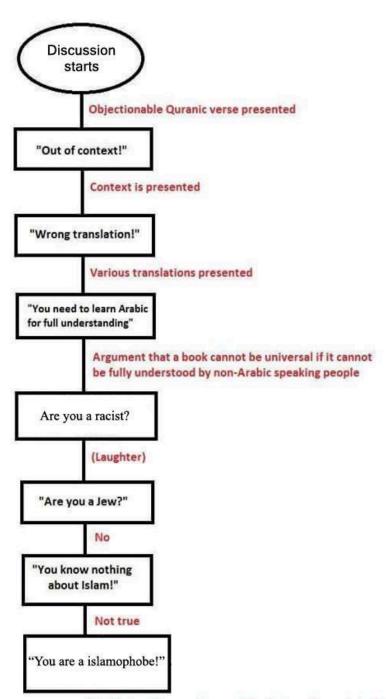
Sword in hand we cut him down. By Muhammad's order when he sent secretly by night Ka'b's brother, to go to Ka'b. He beguiled (deceived) him and brought him down with guile (deceit).

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of the Prophet () [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded (closed) for him, because doing so would amount to honoring them. (Sahih)

Footnote in the text (page 366):

In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway (possibility to act) to the non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to act) to non-Muslim rulers for the greater interest of the Muslim community. (Tuhfar Al-A ilzwadhi v.2. p.397.)

Every islamic discussion:



Phobia is a illeness, diagnosed by doctors & psychologists. I love all humans. I am talking about the Quran, and you my friend, are trying to change the topic.

When Muhammad got power, he then broke the peace treaty with the non-muslims:

Article: Wikipedia: Treaty of Hudaybiyyah

Video 1: Yasir Arafat and oslo peace treaty with Israel,

while calling for Jihad

Video 2: Brigitte Gabriel explain the deception in peace agreement with muslims - Exposing Yasir Arafat

using Muhammads deal Hudaybiyyah

Video 3: Yasir Arafat compared Oslo Accords to

Muhammads temporary agreement

Tafsir on Quran: 48:27 (explanation, interpretation,

commentary of the Quran by Ibn Kathir)

Hadith: Sahih Bukhari 3:49:863 Hadith: Sahih Bukhari 3:49:862 Hadith: Sahih Bukhari 5:59:554



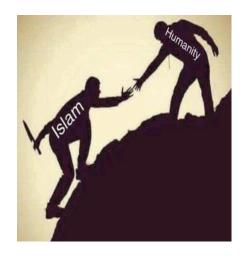
Hadith: Sahih Bukhari vol. 9, page 461-462, appendix by Dr. Muhsin Khan (translator the Noble Quran, english):

"Allah revealed in Sura Bara'at (Repentance, IX) the order to discard (all) obligations (covenants, etc), and commanded the Muslims to fight against all the Pagans as well as against the people of the Scriptures (Jews and Christians) if they do not embrace Islam, till they pay the Jizya (a tax levied on the Jews and Christians) with willing submission and feel themselves subdued (as it is revealed in 9:29). So the Muslims were not permitted to abandon "the fighting" against them (Pagans, Jews and Christians) and to reconcile with them and to suspend hostilities against them for an unlimited period while they are strong and have the ability to fight against them. So at first "the fighting" was forbidden, then it was permitted, and after that it was made obligatory"

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you, and He will never decrease the reward of your good deeds.

Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

So do not lose heart) meaning, do not be weak concerning the enemies. (and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says, (So do not lose heart and condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that. Allah then says: (And Allah is with you) This contains the good news of victory and triumph over the enemies.



Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(So do not falter) do not weaken, O believer, upon fighting the disbelievers (and cry out for peace) and it is said this means: for Islam before fighting (when you (will be) the uppermost) when you are the victorious and the ultimate consequence will be in your favour, (and Allah is with you) He helps you to defeat your enemy, (and He will not grudge (the reward of) your actions) and He will not diminish the works in which you engage during jihad.

Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Jalalayn):

So do not falter do not be weak and do not call for peace read salm or silm that is to say a truce with the disbelievers should you encounter them when you have the upper hand al-a lawna the third letter of the triliteral root wāw has been omitted when you are the victors the vanquishers and God is with you helping and assisting and He will not stint you diminish you in the reward for your works that is to say of the reward for them.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised), page 604:

"There must be some interest served in making a truce (peace contract) other than mere preservation of the status quo. Allah Most High says, "So do not be fainthearted and call for peace, when it is you who are the uppermost" (Koran 47:35). Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or materiel, or the hope of an enemy becoming Muslim. For the Prophet (Allah bless him and give him peace) made a truce in the year Mecca was liberated with Safwan ibn Umayya for four months in hope that he would become Mus-lim, and he entered Islam before its time was up. If the Muslims are weak, a truce may be made for ten years if necessary, for the Prophet (Allah bless him and give him peace) made a truce with Quraysh for that long, as is related by Abu Dawud. It is not permissible to stipulate longer than that, save by means of new truces, each of which does not exceed ten years."

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised), page 602:

Muslims may not seek help from non-Muslim allies unless the Muslims are considerably outnumbered and the allies are of goodwill towards the Muslims.

Hadith: Tirmidhi: 4:7:217: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it

Comments in the book form (page 235):

The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world since the entire earth was shown gathered up for the Prophet.

Quran 9:1: This is a declaration of disassociation, from Allah and His Messenger, to those with whom you had made a treaty among the polytheists.

Quran 9:3: And an announcement from Allah and His Messenger, to the people (assembled, muslims) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans (non-muslims).

Hadith: Sahih Bukhari 7:67:427: So we returned to the Prophet (مامليك) and said, "O Allah's Messenger (عامليك)! We asked you for mounts, but you took an oath that you would not give us any mounts; we think that you have forgotten your oath.' He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.'"

Hadith: Sahih Bukhari 8:78:618: Narrated `Aisha: Abu Bakr As-Siddiq had never broken his oaths till Allah revealed the expiation for the oaths. Then he said, "If I take an oath to do something and later on I find something else better than the first one, then I do what is better and make expiation for my oath." Also in: Sahih Bukhari 6:60:138

Hadith: Sahih Bukhari 60:138: Narrated Aisha: That her father (Abu Bakr) never broke his oath <u>till</u> Allah revealed the order of the legal expiation for oath.

Quran 2:225: "Allah will not call you to account for thoughtlessness in your <u>oaths</u>, but for the intention in your hearts"

One character of the God of Islam is that Allah is a deceiver:

Quran 3:54: And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

Tafsir Quran 3:54 (explanation, interpretation, commentary of the Quran by Kashf Al-Asrar): **And they deceived, and God deceived, and God is the best of deceivers.**

Quran 7:99: Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

Tafsir Quran 7:99 (explanation, interpretation, commentary of the Quran by Kashf Al-Asrar): Did they feel secure from God's deception? Naṣrābādī said, "How can the sinner feel secure from deception? And which sin is greater than the sin of him who witnesses something of his own acts? Is that anything other than pouncing on the Lordhood and contending with Unity?"

Quran 14:88: Allah misleads whom He wills and guides whom He wills

Quran 4:88: Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never find for him any way (of guidance).

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised edition), p. 323: Then He reminds the apostle of His favour towards him when the people plotted against him 'to kill him, or to wound him, or to drive him out; and they plotted and God plotted, and God is the best of plotters.' i.e. I deceived them with My firm guile so that I delivered you from them.

Quran 4:157: And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

3. JEW HATE





Video 1: Memri TV: "Our hatred towards the Jews is based upon our faith"

Video 2: Memri TV: "California Imam says time will come for Muslims to annihilate Jews"

Video 2: Iqra TV (Saudi Arabia): Child say: Jews are pigs and monkeys

Video 3: TV show: child say: "shoot the jews"

Video 4: US university, UCSD: "hope jews gather in Israel so he doesn't have to hunt us down globally"

Video 5: Mosque sermon: stabb the jews (0:58-1:47)

In this chapter (*click*):

- What is their status?
- Mass murder of the tribe Banu Qurayzah

What is their status?

Hadith: Sahih Bukhari 4:52:177: Narrated Abu Huraira: Allah's Messenger (مالي المواقعة) said, "The Hour (judgment day) will not be established until you fight with the Jews, and the stone behind which a Jew will be hiding will say. "O Muslim! There is a Jew hiding behind me, so kill him."

Also in Hadith: Sahih Muslim 41:6985



Video: Imam in a mosque brings forth the sword and preach the verse next to the picture above (time: 1:36:11-1:37:19)

Is a sword allowed in the mosque (masjid)?

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah (2002) said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion." (2002) the Muslims were ordered to humiliate them. (Sahih)



Quran 7:166-167:

"So when they exceeded the limits of what they were prohibited, **We said to them:** "Be you monkeys, despised (hated) and rejected." And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the **Jews**)"

Video: "They would have been enemies even if they did not occupy a thing"



Quran 98:6-7: "Verily, those who disbelieve (in the religion of Islam, the Qur'an and Prophet Muhammad عليه وسلم) from among the people of the Scripture (Jews and Christians) and Al-Mushrikun (disbelievers) will abide in the Fire of Hell. They are the worst of creatures." Verily, those who believe [in the Oneness of Allah, and in His Messenger Muhammad صلى الله عليه وسلم) including all obligations ordered by Islam] and do righteous good deeds, they are the best of creatures.

Hadith: Sahih Bukhari 3:54:524: "The Prophet (said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats (...) I said to Ka'b. "Do I read the Torah?"

Confession of an ex-anti semite: "I was born to hate jews" (4 min)

Quran 2:65: And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: "Be you monkeys, despised and rejected.

Quran 5:60: Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): "Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines (allowed to eat pork)

al-Tabari, vol. 8, page 28: "When the Messenger of God had approached their fortresses, he said: "You brothers of apes!"

Quran 5:82: Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikun and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud



Picture: link

Hadith: Abu Dawud 23:3481: Narrated Ibn 'Abbas: I saw the Messenger of Allah (allahe) sitting neat the Black stone (or at a corner of the Ka'bah). He said: He (the Prophet) raised his eyes towards the heaven, and laughed, and he said: May Allah curse the Jews! He said this three times. Allah declared unlawful for them the fats (of the animals which died a natural death); they sold them and they enjoyed the price they received for them. When Allah declared eating of thing forbidden for the people, He declares it price also forbidden for them. The version of Khalid b. 'Abd Allah al-Tahhan does not have the words "I saw". It has: "May Allah destroy the Jews!" (Sahih)

Hadith: Sahih Bukhari 4:55:547: Narrated Abu Huraira: The Prophet (ملي الله) said, "Were it not for Bani Israel (jews), meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Hadith: Abu Dawud 2:704: "the Messenger of Allah (said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw"

Quran 5:51: "Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk"

Hadith: Sahih Bukhari 4:55:546: Allah's Messenger (Sahih Bukhari

Hadith: Tirmidhi: 4:7:2236: the Messenger of Allah (S.a.w) said: "You shall fight the Jews. You will gain such control over them, that a rock will say: 'O Muslim! This Jew is behind me so kill him!" (Sahih)

Hadith: Sahih Muslim 10:3844: "Allah's Messenger (as saying: May Allah destroy the Jews for Allah forbade the use of fat for them, but they sold it and made use of its price."

Hadith: Sahih Muslim 4:1081: "Messenger of Allah (said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship."



"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 369:

"The apostle said, 'Kill any Jew that falls into your power."

al-Tabari vol. 7, page 94-97: "The next morning, the Jews were in a state of fear on account of our attack upon the enemy of God, and there was not a Jew there but feared for his life. The Messenger of God said, "Whoever of the Jews falls into your hands, kill him."

In WW2, 30 000 muslims fought under the leadership of

Hitler & the Grand Mufti (equivalent of the pope)

Video 1: History channel: Hitler's collaboration with Grand Mufti of Jerusalem Mohammad Amin al-Husayni

Video 2: Documentary: "NAZI collaborators - The Grand Mufti" (2010, 44 min)

Video 3: BBC: Israel's Prime Minister: "Palestinian leader persuaded the Nazis to carry out the Holocaust." (2015)

Article 1: BBC: Israel's Prime Minister: "Palestinian leader persuaded the Nazis to carry out the Holocaust." (2015)

Hadith: Sahih Muslim 20:4490: "there was a man bound hand and foot as a prisoner. Mu'adh said: Who is this? Abu Musa said: He was a Jew. He embraced Islam. Then he reverted to his false religion and became a Jew. Mu'adh said: I won't sit until he is killed according to the decree (order) of Allah and His Apostle (Allah)"

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), p. 607-609:



"11.0 NON MUSLIM SUBJECTS OF THE ISLAMIC (AHL AL-DHIMMA)

11.1 A formal agreement of protection is made with citizens who are: (1) Jews (2) Christians (3) Zoroastrians (4) Samarians and Sabians(...) 11.5 Such non-Muslim subjects are obliged to comply (follow) with Islamic rules that pertain to the safety and indemnity of life, reputation, and property. In addition, they: (1) are penalized for committing adultery or theft, though not for drunkenness:

(2) are distinguished from Muslims in dress, wearing a wide cloth belt (zunnar) (3) are not greeted with

"as-Salamu 'alaykum" (4) must keep to the side of the street (5) may not build higher than or as high as the Muslims' buildings (6) are forbidden to openly display wine or pork, (A: to ring church bells or display crosses,) recite the Torah or Evangel aloud, or make public display of their funerals and feast days; (7) and are forbidden to build new churches.



Hadith: Tirmidhi 3:19:1602: "That the Messenger of Allah (ماليالية) said: "Do not precede the Jews and the Christians with the Salam. And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic

from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of the Prophet (ﷺ). [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the poeple of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded (not open) for him, because doing so would amount to honoring them." (Sahih)

Hadith: Sahih al-Bukhari 5:58:277: Narrated Abu Huraira: The Prophet (مطياله) said, "Had only ten Jews (amongst their chiefs) believe me, all the Jews would definitely have believed me."

Hadith: Sahih Muslim 19:4366: "It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (say: I will expel the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim."

Promoting genocide: push jews into the sea:

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The New Hork Times

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Article Preview

AIM TO OUST JEWS PLEDGED BY SHEIKH; Head of Moslem Brotherhood Says U.S., British 'Politics' Has **Hurt Palestine Solution**

Special to THE NEW YORK TIMES.By DANA ADAMS SCHMIDT (); August 02, 1948, , Section , Page 4, Column , words



[DISPLAYING ABSTRACT]

CAIRO, Egypt, Aug. 1 -- Sheikh Hassan el-Bana, head of the Moslem Brotherhood, largest of the extremist Arab nationalist organizations, declared in an interview today: "If the Jewish state becomes a fact, and this is realized by the Arab peoples, they will drive the Jews who live in their midst into the sea."

Article 1: New York Times (1948-08-02), "AIM TO OUST JEWS PLEDGED BY SHEIKH; Head of Moslem Brotherhood Says U.S., British 'Politics' Has Hurt Palestine Solution":

Muslim brotherhood created Hamas:

CAIRO, Egypt, Aug. 1 -- Sheikh Hassan el-Bana, head of the Moslem Brotherhood, largest of the extremist Arab nationalist organizations, declared in an interview today: "If the Jewish state becomes a fact, and this is realized by the Arab peoples, they will drive the Jews who live in their midst into the sea."

Article 2: New York Times (2004-05-23), "The Enemy Within":

(...) "Sheik Hassan Nasrallah, the general secretary of Hezbollah, speaking three years ago: ''If Jews all gather in Israel, it will save us the trouble of going after them worldwide."

Hamas manifesto (1988)

Hadith: Muwatta Malik 45:18: Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens (religions) shall not co-exist in the Arabian Peninsula,' and he therefore expelled the jews from Khaybar."

Hadith: Sahih Bukhari 4:53:392: the Prophet (able of able of a we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land. So, if anyone amongst you owns

Hadith: Abu Dawud 14:2482: A woman called Umm Khallad came to the Prophet () while she was veiled. She was searching for **her son who had been killed (in the battle)** Some of the Companions of the Prophet (عليكة) of my son, I shall not suffer the loss of my modesty. The Messenger of Allah () said: You will get the reward **BBC** Trending

of two martyrs for your son. She asked: Why is that so, Messenger of Allah? He replied: Because the people of the Book (Jews and Christians) have killed him.

Quran 33:26: And those of the people of the Scripture (Jews and Christians) who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives.



Miss Iraq apologizes for selfie with Miss Israel after Muslim outrage

By Pamela Geller - on November 21, 2017



Article: BBC: "Miss Iraq and Miss Israel selfie strikes a nerve" (2017)

Article: Pamela Geller: "Miss Iraq apologizes for selfie with Miss Israel after Muslim outrage" (2017)

Is Allah a Zionist? Did Allah give Israel land to the jews?

Quran 2:47: O Children of Israel! Remember My favour wherewith I favoured you and how I preferred you to (all) creatures.

Quran 5:20-21: And (remember) when Musa (Moses) said to his people: "O my people! Remember the Favour of Allah to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Alamin (mankind and jinn, in the past)." "O my people! Enter the holy land (Palestine) which Allah has assigned to you (jews) and turn not back (in flight); for then you will be returned as losers."

Tafsir Quran 5:21: (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(O my people! Go into the holy land) the purified Damascus, Palestine and parts of Jordan (which Allah hath ordained for you) which Allah has gifted to you and made it a bequest of your father Abraham. (Turn not in flight) retreating, (for surely ye turn back as losers) who are punished: Allah will take away from you the quails and honey:

Quran 17:104: And We (Allah) said thereafter to the Children of Israel (Jews), "Dwell securely in the land (of promise)": but when the second of the warnings came to pass, We gathered you together in a mingled crowd.

Tafsir Quran 17:104: (explanation, interpretation, commentary of the Quran by Ibn Abbas): (And We said unto the Children of Israel after him) after his destruction: (Dwell in the land) the land of Jordan and Palestine; (but when the promise of the Hereafter) when resurrection after death; and it is also said that this means: when Jesus son of Mary descends (cometh to pass we shall bring you as a crowd gathered out of various nations.)

The famous al-Aqsa mosque in Jerusalem, is on a area holy to both jews & muslims. Umar, the best companion of Prophet Muhammad & the 2nd caliph of Islam, conquered Jerusalem with an army. He built a mosque on the top of the jewish holy temple. Until this day, the jews considered it to be very disrespectful:

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 304-305:

'Umar prays in al-Masjid al-Aqsa

(...) When 'Umar ibn al-Khattab conquered Jerusalem, there was a huge garbage dump on the rock, because the Christians used to deliberately treat it in a disrespectful manner, to annoy the

'Umar issued orders that the filth be removed, and said to Ka'b, "Where do you think we should build the prayer-place of Muslims?" He said, "Behind the Rock." 'Umar said, "O' son of a Jewish woman, you are influenced by the Jews! Rather I shall build it at the front, for the front part of the mosque is ours."



Al-Tabari vol. 12, page 189-192: The Conquest of Jerusalem

Red text = important

Blue text = link

(min 14:43-18:04, about the conquest of Jerusalem)

Mass murder of the tribe Banu Qurayzah

Hadith: an-Nasa'i 4:27:3459: The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahih)

Quran 33:26-27: And those of the people of the Scripture (jews and Christians) who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. He caused you to inherit their lands, and their houses, and their riches, and a land

Tafsir Quran 33:27 (explanation, interpretation commentary of the Quran by Ibn Kathir):

You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized. All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Sirah which we have written, praise and blessings be to Allah. Allah said: (And those who backed them, Allah brought them down)



means, those who helped and supported them in their war against the Messenger of Allah. (of the People of the Scripture) means, **Banu Qurayzah**, who were <u>Jews</u> from one of the tribes of Israel.

Video: Russian ISIS fighter justifies massacre by imitating Muhammad Video: Imam talk briefly of this genocide of around 700 people Video: ISIS genocide on the Iraqi people 2014 (warning, graphic)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464:

Sa'd sai?,. 'Then I give judgement that **the men should be killed, the property divided, and the women and children taken as captives** 'Asim b. 'Umar b.Qatada told me from 'Abdu'I-Ra!)man b. 'Amr b. Sa d b. Mu'adh from 'Alqama b. Waqqiis al-Laythj that the apostle said to Sa'd, 'You have given **the judgement of Allah** (...) Then **they surrendered**, and the apostle confined them Medina in the quarter of d. al-Harith, a woman of B.al-Najjar.

Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief.

There were 600 or 700 in all, though some put the figure as high as 800 or 900.



Hadith: Sahih Muslim 19:4368: It has been narrated

When he approached the mosque, the Messenger of Allah (عليه عليه) said to the Ansar: Stand up to receive your chieftain. Then he said (to Sa'd): These people have surrendered accepting your decision. He (Sa'd) said: You will kill their fighters and capture their women and children. (Hearing this), the Prophet (may peace be upon him) said: You have adjudged by the command of God.

Al-Tabari, Vol. 8, page 35-36: The messenger of God went out into the marketplace of Medina and had trenches dug in it; then he sent for them and had them beheaded in those trenches. They were brought out to him in groups. Among them were the enemy of God, Huyayy b. Akhtab, and Ka'b b. Asad, the head of the tribe. They numbered 600 or 700—the largest estimate says they were between 800 and 900. (...) By God, it is death!" The affair continued until the Messenger of God had finished with them.

Hadith: Abu Dawud 14:2665: Narrated Aisha Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah (was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.



Women taken as sex slaves:

Hadith: Sahih Bukhari 5:59:362: Bani An-Nadir and Bani Quraiza fought (against the Prophet (المراقبة) violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet (المراقبة) again). He then killed their men and distributed their women, children and property among the Muslims

Hadith: Sahih Bukhari 5:58:148: Some people (i.e. the <u>Jews</u> of Bani bin Quraiza) agreed to accept the verdict of Sa'd bin Mu'adh so the Prophet (see that their second be said, "I judge that their warriors should be killed and their children and women should be taken as captives." The Prophet said, "You have given a judgment similar to Allah's Judgment"

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466, v. 693: the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons. The apostle had chosen one of their women for himself, Rayhana bint 'Amr bin Khunafa

Hadith: Sahih Bukhari 1:8:367: We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet (المسلولة) and said, 'O Allah's Messenger! (المسلولة) You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet (المسلولة) said, 'Bring him along with her.' So Dihya came with her and when the Prophet (المسلولة) saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet (المسلولة) then manumitted her and married her.

Even children with pubic hair were beheaded:

Hadith: Abu Dawud 38:4390: Narrated Atiyyah al-Qurazi: I was among the <u>captives</u> of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair. (Sahih)

Red text = important

Hadith: an-Nasa'i 4:27:3459 - Chapter 20: When Does The Divorce Of A Boy Count?: The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and

al-Tabari vol. 7, page 94-97: We left, passing through the quarters of the Banu Umayyah b. Zayd and the Banu Qurayzah (...) The next morning, the Jews were in a state of fear on account of our attack upon the enemy of God, and there was not a Jew there but feared for his life. The Messenger of God said, "Whoever of the Jews falls into your hands, kill him."

whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahih)

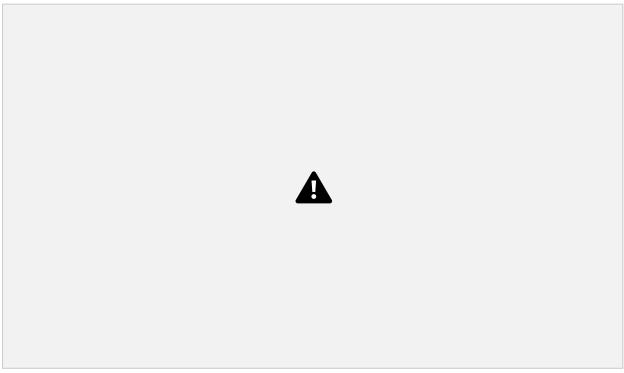
Quran 62:6: Say, "O you who are Jews, if you claim that you are allies of Allah, excluding the [other] people, then wish for death, if you should be truthful."

Hadith: Sahih Bukhari 4:55:546: Allah's Messenger (said, "Gabriel has just now told me of their answers." Abdullah said, "He (i.e. Gabriel), from amongst all the angels, is the enemy of the Jews.

Hadith: Sahih Bukhari 5:59:443: When the Prophet (Allah, we angels have not laid them down yet. So set out for them." The Prophet (Allah, we angels said, "Towards this side," pointing towards Banu Quraiza. So the Prophet (Allah, went out towards them.

al-Tabari, Vol. 8, page 28: When the Messenger of God had approached their fortresses, he said: "You brothers of apes! Has God shamed you and sent down his retribution on you?" They said, "Abu al-Qasim, you have never been one to act impetuously." Before reaching the Banu Qurayzah, the Messenger of God passed his companions at al-Sawran.

4. CAN YOU LEAVE ISLAM?



Picture in full size

Blue text = link

Pew Research Center: Which countries still outlaw apostasy and blasphemy? (2016)

Oxford Islamic studies: "punishable by beheading, burning, crucifixion, or banishment"

US gov.: apostasy law in 23 muslim countries: Laws Criminalizing Apostasy in Selected Jurisdictions (2014)

Imam Luqman Ahmad: Seven out of every ten converts, leave Islam

Video 1: Turkey: Street interview: "Atheists they are animals, not humans" (1 min)

Video 2: Testimony from a US ex-muslim - "More death threats" (3 min)

Video 2: Hidden camera in mosque: "If a muslim get out of Islam, kill him"

Video 4: Testimony from a US ex-muslim - "this is why I left Islam" (9 min)
Video 5: Testimony from UK ex-muslim Mufasa - "Islam is a mafia religion" (7 min)

Video 6: Documentary ITV, UK: Exposure: Islam's Non Believers 2016 (44 min)

In this chapter (click):

- Punishment for leaving Islam
- Allowed to kill disobedient muslims?
- What is seen as hypocrites?

Punishment for leaving Islam

First, let us establish some basics:

Hadith: Sahih Bukhari 9:84:55: What are the biggest sins? The Prophet (all said, said, "To join others in worship with Allah."

Ouran 3:110: forbid Al-Munkar (polytheism. disbelief and all that Islam has forbidden)

Quran 2:217: Allah, to disbelieve in Him, to Al-Fitnah is worse than killing.

Quran 3:151: We cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah

Quran 2:256: There is no compulsion in religion.



Saudi ambassador: "Atheists Are Terrorists"

Video 1: Saudi ambassador: Atheists are terrorists, Al-Jazeera TV 2016.04.13 (1 min)

Now, let us now explore:

Quran 3:85: whoever seeks a religion other than Islam, it will never be accepted of him

Hadith: Ibn Majah 20:2535: the Messenger of Allah (عياله said: "Whoever changes his religion, execute him."

Hadith: Sahih Bukhari 52:260: the Prophet (said, 'If somebody (a Muslim) discards his religion, kill him'.

Hadith: Muwatta Malik 36:15: Yahya related to me from Malik from Zayd ibn Aslam that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone changes his deen (religion) - strike his neck!"



Video: Saudi Born Atheist Ex Muslim

Hadith: Sahih Bukhari 9:84:57: Narrated 'Ikrima: Some Zanadiqa (atheists) were brought to 'Ali (4th caliph) and he burnt them. The news of this event, reached Ibn 'Abbas who said, "If I had been in his place, I would not

(fire). 'I would have killed them according to the statement of Allah's Messenger (عليه والله), 'Whoever changed his Islamic religion, then kill him.

Quran 4:89: But if they turn back (from Islam), take (hold) of them and kill them wherever you find them.

Tafsir Quran 4:89 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(They long that you should disbelieve) in Muhammad and the Qur'an (even as they disbelieve, that ye may be upon a level (with them) in following idolatry. (So choose not friends from them) in religion or for seeking assistance and backing (till they forsake their homes) until they believe again and migrate (in the way of Allah) in obedience of Allah; (if they turn back) from faith and migration (then take them) as prisoners (and kill them wherever you find them) in the Sacred Precinct or anywhere else, (and choose no friend) in religion or for seeking assistance and backing (nor helper) a protector (from among them)

Hadith: Tirmidhi 3:15:1458: Messenger of Allah (عليه وسلم) said: Whoever changes his religion then kill him

Hadith: an-Nasa'i 35:4067: "The Messenger of Allah [SAW] said: Whoever changes his religion, kill him"

Hadith: Tirmidhi 15:1458: Ali (4th caliph) burnt some people who apostasized from Islam.

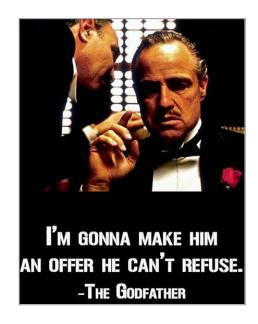
Hadith: Bulugh al-Maram 9:1242: Ibn 'Abbas (RAA) narrated that The Messenger of Allah said, "He who changes his religion (i.e. apostates) kill him." Related by Al-Bukhari.



Hadith: Abu Dawud 39:4341: A man who was Jew embraced Islam and then retreated from Islam. When Mu'adh came, he said: I will not come down from my mount until he is killed. He was then killed. One of them said: He was asked to repent before that. (Sahih)

Hadith: Bulugh al-Maram 9:1241: a man who embraced Islam and then turned to Judaism (i.e. apostated), 'I shall not sit down until he is killed. That is the Command of Allah and His Messenger, and he gave an order that he must be killed and so he was.' Agreed upon. In a version by Abu Dawud, 'He was given a chance to repent and return to Islam but he refused.

Hadith: Muwatta Malik 36:1420: A man has become a kafir (disbeliever) after his Islam.' Umar asked, 'What have you done with him?' He said, 'We let him approach and struck off his head.' Umar said, 'Didn't you imprison him for three days and feed him a loaf of bread every day and call on him to tawba that he might turn in tawba and return to the command of Allah?'



accepted from him, but if he refuses, he is immediately killed.

Hadith: Sahih Bukhari 9:84:58: There was a fettered (chained) man beside Abu Muisa. Mu`adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu`adh to sit down but Mu`adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed.

Hadith: Sahih Bukhari 9:83:17: Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Hadith: Abu Dawud 39:4487: I heard the Messenger of Allah (say: It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or wrongfully killing someone, for which he may be killed. (Sahih)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Evidence), page 595-596:

o8.0 'Leaving Islam is the ugliest form of unbelief (kufr) and the worst (...) When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed.

o8.2 In such a case, it is obligatory for the caliph (A: or his representative) to ask him to repent and return to Islam. If he does, it is

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Evidence), page 109:

F1.3 Someone raised among Muslims who denies the obligatoriness of the prayer, zakat, fasting Ramadan, the pilgrimage, or the unlawfulness of wine and adultery, or denies something else upon which there is scholarly consensus (ijma', def: b7) and which is necessarily known as being of the religion (N: necessarily known meaning things that any Muslim would know about if asked) thereby becomes an unbeliever (kafir) and is executed for his unbelief (O: if he does not admit he is mistaken and acknowledge the obligatoriness or unlawfulness of that which there is scholarly consensus upon. As for if he denies the obligatoriness of something there is not consensus upon, then he is not adjudged an unbeliever)



Article: The Independent: "Man 'sentenced to death for atheism' in Saudi Arabia" (2017)



Article: IbTimes: "Saudi Arabia will execute 'atheist for insulting the prophet" (2017)

Fatwa nr. 811, IslamQA (scholars answering questions):

Question: Alslamualik, This question has bees asked several time from non-Muslims and I want to find an answer: Why When the Muslim convert to another religion(Murtad) he/she should be killed?

Answer:

Praise be to Allaah. Your question may be answered by the following points:

- (1) This is the ruling of Allaah and His Messenger, as the Prophet (peace and blessings of Allaah be upon him) said: "Whoever changes his religion, kill him." (reported by al-Bukhaari, al-Fath, no. 3017).
- (2) The one who has known the religion which Allaah revealed, entered it and practised it, then rejected it, despised it and left it, is a person who does not deserve to live on the earth of Allaah and eat from the provision of Allaah.
- (3) By leaving Islaam, the apostate opens the way for everyone who wants to leave the faith, thus spreading apostasy and encouraging it.
- (4) The apostate is not to be killed without warning. Even though his crime is so great, he is given a last chance, a respite of three days in which to repent. If he repents, he will be left alone; if he does not repent, then he will be killed.
- (5) If the punishment for murder and espionage (also known as high treason) is death, then what should be the punishment for the one who disbelieves in the Lord of mankind and despises and rejects His religion? Is espionage or shedding blood worse than leaving the religion of the Lord of mankind and rejecting it?
- (6) None of those who bleat about personal freedom and freedom of belief would put up with a neighbour's child hitting their child or justify this as "personal freedom," so how can they justify leaving the true religion and rejecting the sharee'ah which Allaah revealed to teach mankind about His unity and bring justice and fairness to all?

We ask Allaah for safety and health. May Allaah bless our Prophet Muhammad.

Hadith: Sahih Muslim 20:4490: there was a man bound hand and foot as a prisoner. Mu'adh said: Who is this? Abu Musa said: He was a Jew. He embraced Islam. Then he reverted to his false religion and became a Jew. Mu'adh said: I won't sit until he is killed according to the decree (order) of Allah and His Apostle (Allah).

Quran 17:33: And do not kill anyone whose killing Allah has forbidden, except for a just cause. (...)

Tafsir Quran 17:33 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(And slay not the life) of a believing person (which Allah hath forbidden) to slay (save (except) with right) through stoning, application of the law of retaliation or because of apostasy.

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

Tafsir Quran 25:68 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (And those who cry not unto) worship not (any other god along with Allah) among the idols, (nor take the life which Allah hath forbidden) to kill nor declare it lawful to be killed (save in (course of) justice) through stoning, retaliation or apostasy, (nor commit adultery) nor deem adultery lawful (and whose doeth this) i.e. deem it lawful (shall pay the penalty) a valley in the Fire; and it is said; a well in the Fire;

Quran 6:151: (...) come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

Tafsir Quran 6:151 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

We provide for you and for them) i.e. for your children (and that ye draw not nigh to lewd things) fornication (whether open) i.e. open fornication (or concealed) taking lovers in secret. (And that ye slay not the life which Allah hath made sacred, save (except) in the course of justice) as a result of cases such as retaliation, stoning, apostasy. (This He hath commanded you) in the Qur'an, (in order that you may discern) His command and divine Oneness.

al-Tabari vol 17, page 191: To the apostates he (Ali, 4th caliph) offered (reacceptance of) Islam, and they came back to it and he let them go together with their families. But there was an old man among them, a Christian called al-Rumiliis b. Mannsur, who said, "By God, the only error I have made since attaining reason was abandoning my religion, the religion of truth, for yours, the religion of wickedness. No by God, I will not leave my religion and I will not accept yours so long as I live!" Ma'gil brought him forward and cut off his head.

Quran 5:44: So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

Hadith: Ibn Majah 3:20:2539: It was narrated from Ibn' Abbas that the Messenger of Allah said: "Whoever denies a Verse of the Qur'an, it is permissible to strike his neck (i.e., execute him)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Evidence), page 109:

F1.3 Someone raised among Muslims who denies the obligatoriness of the prayer, zakat, fasting Ramadan, the pilgrimage, or the unlawfulness of wine and adultery, or denies something else upon which there is scholarly consensus (ijma', def: b7) and which is necessarily known as being of the religion (N: necessarily known meaning things that any Muslim would know about if asked) thereby becomes an unbeliever (kafir) and is executed for his unbelief (O: if he does not admit he is mistaken and acknowledge the obligatoriness or unlawfulness of that which there is scholarly consensus upon. As for if he denies the obligatoriness of something there is not consensus upon, then he is not adjudged an unbeliever).

Hadith: Sahih Bukhari 84:64: Allah's Apostle (saying, "During the last days there will appear some young foolish people who will say the best words but their faith will not go beyond their throats (i.e. they will have no faith) and will go out from (leave) their religion as an arrow goes out of the game. So, where-ever you find them, kill them, for who-ever kills them shall have reward on the Day of Resurrection."

al-Tabari vol. 10, page 55-57: Abu Bakr's Letter to the Apostates (offensive war on those who left Islam)

I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] **burn them with fire**, slaughter them by any means, and take women and children captive;

nor shall he accept from anyone anything except Islam (...) I have ordered my messenger to read my letter to you in all gathering places. The invitation [to God's cause] shall be the call to prayer. If, when the Muslims make the call to prayer, they do likewise [in response], leave them alone; but, if they do not make the call to prayer [with the Muslims], then grant them no respite (no mercy). (...) put the letters through before the armies, and the commanders went out, taking with them the treaties: "In the name of God, the Compassionate, the Merciful. This is a treaty from Abu Bakr, caliph of the Apostle of God, to so-and-so, sent [by Abu Bakr] when he dispatched (sent) [people] to fight whoever had repudiated (rejected) Islam. strive against those who turn away from Him and turn back from Islam (...) but if they do not respond he should launch his attack against them until they acknowledge Him."

Tafsir Quran 9:123 (explanation, context and commentary by Ibn Kathir):

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas
Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet,

Hadith: Sahih Bukhari 9:84:59: Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates:

Narrated Abu Huraira: When the Prophet (died and Abu Bakr became his successor and some of the Arabs reverted to disbelief (...) Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). (...)

Also in: Sahih Bukhari 9:84:59

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat:

when the Messenger of Allah (Allah) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. (...) Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat (tax) (...) Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

Allowed to kill disobedient muslims?

Blue text = link

Hadith: Abu Dawud 14:2526: The Prophet (said: Three things are the roots of faith: to refrain from (killing) a person who utters, "There is no god but Allah" and not to declare him unbeliever whatever sin he commits, and not to excommunicate him from Islam for his any action

Hadith: Tirmidhi 5:38:2637: Chapter: What Has Been Related About The One Who Accuses His Brother Of Disbelief: Narrated Ibn 'Umar: Ibn 'Umar narrated that the Prophet (عليه عليه) said: "Whoever says to his brother 'disbeliever' then it will have settled upon one of them." (Sahih)

Quran 4:145: the hypocrites (muslims) will be in the lowest depth (grade) of the Fire

Quran 9:73-74: O Prophet, fight against the disbelievers and the hypocrites (muslims) and be harsh upon them. They swear by Allah that they did not say [anything against the Prophet] while they had said the word of disbelief and disbelieved after their [pretense of] Islam and planned that which they were not to attain. And they were not resentful except [for the fact] that Allah and His Messenger had enriched them of His bounty. So if they repent, it is better for them; but if they turn away, Allah will punish them with a painful punishment in this world and the Hereafter. And there will not be for them on earth any protector or helper.

Quran 66:9: O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites (muslims), and be severe against them

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of mischief on the earth.

Hadith: Ibn Majah 3:20:2540: Messenger of Allah (said: "Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah (SWT)."

Quran 4:135: O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin (relatives)

Quran 49:9: And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah. Also in Quran 4:38

Hadith: Sahih Bukhari 9:84:59: Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates:

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The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion

back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with.

Bakr was made his successor after him and certain Arab clans apostatized. Umar bin Al Khattab said to Abu Bakr How can you fight with the people until they say "There is no God but Allah" so whoever says "There is no God but Allah", he has protected his property and his person from me except for what is due from him, and his reckoning is left to allah. Abu Bak replied I swear by Allah that I will certainly fight with those who make a distinction between prayer and zakat, for zakat is what is due from property. I swear by Allah that if they were to refuse me a rope of camel (or a female kid, according to another version)which they used to pay the Messenger of Allah, I will fight with them over the refusal of it. Umar bin Al Khattab said I swear by Allah, I clearly saw Allah had made Abu Bakr feel justified in tighting and I recognized that it was right. Abu Dawud said This tradition has been transmitted by Rabah bin Zaid from Ma'mar and Al Zaubaidi from Al Zuhri has "If they were to refuse me a female kid." The version transmitted by 'Anbasah from Yunus on the authority of Al Zuhri has "a female kid".

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat:

when the Messenger of Allah () breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. (...) Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat (tax) (...) Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

al-Tabari vol. 10, page 80: A man of Banu Sulaym came to Abu Bakr. He was Iyas b. Abdallah b. Abd Yalil b. 'Umayrah b . Khufaf, called al- Fuja'ah. He said to Abu Bakr, "I am a Muslim, and I want to fight those unbelievers who have apostatized; so give me a mount and help me." So Abu Bakr mounted him upon camels and gave him weapon, whereupon he went forth indiscriminately against the people, Muslim and apostate [alike], taking their property and striking whoever of them tried to resist.

Hadith: Sahih Bukhari 6:61:577: Narrated 'Ali: I heard the Prophet (مالي الله saying "In the last days (of the world) there will appear young people with foolish thoughts and ideas. They will give good talks, but they will go out of Islam as an arrow goes out of its game, their faith will not exceed their throats. So, wherever you find them, kill them, for there will be a reward for their killers on the Day of Resurrection."

Hadith: Ibn Majah 1:1:168: "The Messenger of Allah said: 'At the end of time there will appear a people with new teeth (i.e., young in age), with foolish minds. They will speak the best words ever uttered by mankind and they will recite the Qur'an, (muslims) but it will not go any deeper than their collarbones (next to the throat). They will pass through Islam like an arrow passes through its target. Whoever meets them, let him kill them, for killing them will bring a reward from Allah for those who kill them." (Sahih)

Hadith: an-Nasa'i 5:37:4107: It was narrated that 'Ali said: "I heard the Messenger of Allah [SAW] say: 'At the end of time there will appear young people with foolish minds. Their faith will not pass through their throats, and they will go out of Islam as an arrow goes through the target. If you meet them, then kill them, for killing them will bring reward to the one who killed them on the Day of Resurrection.'" (Sahih)

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What is seen as hypocrites?

Quran 4:65: they can have no Faith, until they make you (O Muhammad صلى judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

Quran 33:36: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

Hadith: Sahih Bukhari 9:84:59: Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates:

Narrated Abu Huraira: When the Prophet (died and Abu Bakr became his successor and some of the Arabs reverted to disbelief (...) Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). (...)

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

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They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit mischief on earth, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of mischief on the earth.

Quran 3:28: Let not the believers take disbelievers for their <u>friends</u> in preference to believers. Whoso doeth that hath <u>no connection</u> with Allah unless (it be) that ye but guard yourselves against them

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn 'Abbâs):

...Whoso doeth that) seeking might and honour [by taking the hypocrites and disbelievers as friends] (hath no connection with Allah)

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Jalalayn):

Let not the believers take the disbelievers as patrons rather than that is instead of the believers — for whoever does that that is whoever takes them as patrons does not belong to the religion of God in anyway

Quran 5:51: Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

Quran 5:44: So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

Hadith: Ibn Majah 3:20:2539: It was narrated from Ibn'Abbas that the Messenger of Allah said: "Whoever denies a Verse of the Qur'an, it is permissible to strike his neck (i.e., execute him)

Quran 49:9: And if two factions among the believers should fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah.

Every non-muslim is seen as an apostate since the theory is that everyone is born as a muslim:

Hadith: Sahih Bukhari 6:60:298: Narrated Abu Huraira: Allah's Messenger (مارياله) said, "No child is born except on Al-Fitra (Islam) and then his parents make him Jewish, Christian or Magian (...)

Hadith: Tirmidhi 4:6:2138: 'Abu Hurairah narrated that the Messenger of Allah (s.a.w) said: "Every child is born upon the Millah, then his parents make him a Jew, a Christian, or a idolater." It was said: "O Messenger of Allah! What about those who die before that?" He said: "Allah knows best what they would have done." Also in: Abu Dawud 41:4697

Children can go to hell:

Hadith: Ibn Majah 1:1:82: It was narrated that 'Aishah the Mother of the Believers said: "The Messenger of Allah () was called to the funeral of a child from among the Ansar. I said: 'O Messenger of Allah, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e, the age of accountability).' He said: 'It may not be so, O 'Aishah! For Allah created people for Paradise, He created them for it when they were still in their father's loins, And He has created people for Hell, He created them for it when they were still in their fathers' loins."' (Sahih)

Hadith: an-Nasa'i 3:21:1949: The mother of the believers, 'Aishah, said: "One of the children of the Ansar (who had died) was brought to the Messenger of Allah so he prayed for him." 'Aishah said: "How fortunate he is, one of the little birds of Paradise. He never did any evil or reached the age of puberty." He said: "It is better not to say anything, O 'Aishah Allah, the Mighty and Sublime, created Paradise and created people for it, He created them in the loins of their fathers. And He created Hell and created people for it, and He created them in the loins of their fathers." (Sahih)

Hadith: Sahih Muslim 33:6436: 'A'isha, the mother of the believers, said that Allah's Messenger (Allah's was called to lead the funeral prayer of a child of the Ansar I said: Allah's Messenger, there is happiness for this child who is a bird from the birds of Paradise for it committed no sin nor has he reached the age when one can commit sin. He said: 'A'isha, per adventure, it may be otherwise, because God created for Paradise those who are fit for it while they were yet in their father's loins and created for Hell those who are to go to Hell. He created them for Hell while they were yet in their father's loins.

Hadith: Sahih Bukhari 9:92:384: Chapter title: Following the Sunna of the Prophet (saws): Narrated Abu Huraira: Allah's Messenger (Allah's Messeng

Hadith: Sahih Muslim 20:4696: The Messenger of Allah (said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.

Quran 9:49: And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Hadith: Sahih Bukhari 1:11:626: The Prophet (added, "Certainly I decided to order the Mu'adh-dhin (call-maker) to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses (muslims) so far for the prayer along with their houses."

Quran 47:20-21: Those who believe say: "Why is not a Surah (chapter of the Quran) sent down (for us)? But when a decisive Surah (explaining and ordering things) is sent down, and fighting (Jihad - holy fighting in Allah's Cause) is mentioned (i.e. ordained) therein, you will see those in whose hearts is a disease (of hypocrisy) looking at you with a look of one fainting to death. But it was better for them (hypocrites, to listen to Allah and to obey Him).

Hadith: an-Nasa'i 2:19:1579: The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire. (Sahih)

Quran 4:140: And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.

Quran 4:97: "Verily, as for those whom the angels take (in death) while they are wronging themselves (as **they stayed among the disbelievers even though emigration was obligatory for them**), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate (utvandra) therein? "Such men will find their abode in Hell—what an evil destination!"

Hadith: Abu Dawud 14:2639: The Messenger of Allah (المالية) sent an expedition to Khath'am. Some people sought protection by having recourse to prostration, and were hastily killed. When the Prophet (المالية) heard that, he ordered half the blood-wit to be paid for them, saying: I am not responsible for any Muslim who stays among polytheists (non-muslims). They asked: Why, Messenger of Allah? He said: Their fires should not be visible to one another.

Hadith: Tirmidhi 3:19:1605: chapter title: What Has Been Related About It Being Disliked To Live Among The Idolaters:

the Prophet (said: "Do not live among the idolaters (non-muslim, and do not assemble (integrate) with them, for whoever lives among them or assembles (integrate) with them then he is similar to them."

Footnote in the text (page 367): Emigrating and residing in a non-Muslim country for the sake of better livelihood is an extremely shameful action, but going there for the purpose of preaching, safeguarding Islamic interests and acquiring knowledge is admirable and appreciated, provided one may manifest his religion without fear.

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah (said: "Do not precede the Jews and the Christians with the Salam. And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the

Red text = important

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Companion of the Prophet (مالياتية). [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this reason, when one of them is met on the path, then the path is not yielded (not open) for him, because doing so would amount to honoring them. (Sahih)

Footnote in the text (page 366): In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway (possibility to act) to the non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to act) to non-Muslim rulers for the greater interest of the Muslim community. (Tuhfar Al-A ilzwadhi v.2. p.397.)

Allah can use disbeliever for his plan:

Hadith: Sahih Bukhari 4:52:296: (...) The Prophet (عليه الله) was informed of that, and he said. "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

23% of american Muslims leaves islam:

Pew Research article on Muslim apostasy in America (2018): (...) unlike some other faiths, Islam gains about as many converts as it loses. About a quarter of adults who were raised Muslim (23%) no longer identify as members of the faith, roughly on par with the share of Americans who were raised Christian and no longer identify with Christianity (22%), according to a new analysis of the 2014 Religious Landscape Study. But while the share of American Muslim adults who are converts to Islam also is about one-quarter (23%) (...)

Burning down deviating mosques

Ouran 9:107-108: And as for those who put up a mosque by way of harm and disbelief and to disunite the believers and as an outpost for those who warred certainly liars. Never stand you therein.

Quran 9:108 (explanation, interpretation, Tafsir commentary of the Quran by al-Jalalayn): Never perform prayer, there: and so he sent a group of men to destroy and burn it and in its place they left a refuse pit where decaying cadavers would be dumped. A mosque (...)



Tafsir Quran 9:107 (explanation, interpretation, commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): Go to this mosque whose builders have transgressed, destroy it and burn it down'. Malik proceeded with enflamed palm leaves, entered the mosque while its people were inside it, burnt it down and destroyed it. Its people dispersed [to avoid being burnt].

Video: ISIS bombing shia mosque



Article: BBC: "Egypt attack: More than 300 killed in Sinai mosque" (2017)



Article: BBC: "Nigeria mosque hit by Maiduguri suicide bombers" (2016)



Article: BBC: "Afghanistan Kabul mosque suicide attack kills dozens" (2016)



Article: ABC: "Nigeria suicide bombing: Teenage bomber kills at least 50 in mosque attack" (2017)



Article: The Guardian: "Taliban blamed for suicide attack on Pakistan mosque" (2009)

At least 120 dead in Nigeria mosque suicide attack Assault on Grand Mosque in Kano leaves 270 wounded as angry mob kills four shooters By AFP 29 November 2014, 4:15 am | ■ 5

Article: The times of Israel: "At least 120 dead in Nigeria mosque suicide attack" (2014)



Article: CBC: "Suicide bomber kills 24 near Shia mosque in Pakistan" (2017)



Article: "Attackers in Burqas kill dozen of shiite mosque in Afghanistan" (2018)



Article: Independent: "Pakistan mosque bombing: At least 25 people killed..." (2016) Article: BBC: "Pakistan mosque suicide bomb attack kills 23 - officials" (2016) Grey text = not relevant Black text = relevant Red text = important Blue text = link

Anyone who builds a mosque will be rewarded in paradise:

Hadith: Ibn Majah 1:4:735: It was narrated that 'Umar bin Khattab said: "I heard the Messenger of Allah say: 'Whoever builds a mosque in which the Name of Allah is mentioned, Allah will build a house for him in Paradise."

More here

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5. WOMEN



Video 1: Debate: What is the future for women in Islam? (38 min)

Video 2: Saudi Women protest against male guardianship (2 min)

Video 3: Exclusive interview with the 'locked-up' Saudi Arabias princesses (5 min)

Video 4: Saudi Arabias princesses denied food for over 60 days (2 min)

Video 5: Masih Alinejad: Iranian journalist exposing hypocrisy of burkini-ban vs. compulsory Hijab (9 min)

Video 6: Egyptian university expels female student for hugging her fiance (1 min, 2019)

Article: The Guardian: "Thousands of Saudis sign petition to end male guardianship of women"

Article: SVT (Swe): Over 10.000 Saudi women: Do not treat us like second class citizens

Article: BBC: "Why does Indonesia demand that female military recruits are virgins?"

Article: The Guardian: "Indonesian military insists on virginity tests to determine 'naughty' female recruits"

Article: Independent: "Indonesian army chief says 'two-fingered virginity test' is key" Article: Human rights watch: "Indonesian Military's Imposition of "Virginity Tests"

Article: The Guardian: "Why LGBT hatred suddenly spiked in Indonesia"

Article: ArabNews "Saudi women in 2015 constituted 51.8 percent of university students in the Kingdom" (2017)

In this chapter (click):

- Women's status
- Rape on married women
- Systematic rape
- Beating women
- Prostitution
- Heaven 72 virgins
- Hell mostly women
- Hijab, chador, niqab, burqa

- Breastfeeding grown men
- Female genital mutilation
- Breastfeeding grown men
- How the prophet got his wives
- Pedophilia and child marriage
- Prophet stealing his adopted son's wife
- Was the prophet cheating?
- Was the prophet fair to his wives?

Women's status

First, obedience is important:

Quran 4:65: they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

Quran 33:36: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

Hadith: Sahih Bukhari 9:88:219: When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." Also in: Sahih Bukhari 9:88:219

Hadith: Bulugh al-Maram 14:1409: The Prophet (said: "A people who make a woman their ruler will never be successful." [Reported by al-Bukhari].

Quran 24:2: The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the_religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment



Video: woman punished with lashes (graphic) Article: The Sun "Muslim woman publicly humiliated and flogged until she is left screaming in agony" (2016)

Hadith: Sahih Bukhari 7:72:715: Aisha said, "I have not seen any woman suffering as much as the believing women.

Hadith: Sahih Muslim 26:5529: Sahl b. Sa'd reported Allah's Messenger (as saying: If bad luck were to be in anything, it is found in the woman, the horse and the abode

Hadith: Ibn Majah 1:5:949: It was narrated from Ibn Abbas that the Prophet (Abbas that the Prophet (Ab

Hadith: Sahih Bukhari 9:490: Narrated 'Aisha: The things which annul the prayers were mentioned before me. They said, "Prayer is annulled by a dog, a donkey and a woman (if they pass in front of the praying people). "I said, "You have made us (i.e. women) dogs.

Hadith: Ibn Majah 1:1:369: It was narrated from Abu Hurairah that: **The Messenger of Allah**



said: "Cats do not invalidate the prayer, because they are one of the things that are useful in the house."

Hadith: Abu Dawud 2:704: Apostle of Allah (said: When one of you prays without a sutrah, a dog, an ass, a pig, a Jew, a Magian, and a woman cut off his prayer, but it will suffice if they pass in front of him at a distance of over a stone's throw.

al-Tabari vol 9, page 113: Treat women well, for they are [like] domestic animals

Hadith: Sahih Bukhari 4:55:547: Narrated Abu Huraira: The Prophet (مطياليه) said, "Were it not for Bani Israel (jews), meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Al-Tabari vol. 1, page 280-281: (...) God said: Now it is My obligation to make her bleed once every month, as she made this tree bleed. I also must make her stupid, although I created her intelligent (halimah), and must make her suffer pregnancy and birth with difficulty, although I made it easy for her to be pregnant and give birth. Ibn Zayd continued: Were it not for the affliction that affected Eve, the women of this world would not menstruate, and they would be intelligent and, when pregnant, give birth easily.

Hadith: Sahih Bukhari 4:55:643: Narrated Abu Musa Al-Ash`ari: The Prophet (علوالله) said, "The superiority of `Aisha to other ladies is like the superiority of Tharid (i.e. meat and bread dish) to other meals. Many men reached the level of perfection, but no woman reached such a level except Mary, the daughter of `Imran and Asia, the wife of Pharaoh." Also in: Sahih Bukhari 4:55:623

Hadith: Ibn Majah 1:6:1575: It was narrated that Ibn 'Abbas said: "The Messenger of Allah (cursed women who visit graves."

al-Tabari vol. 1, page 303: the Stone (Ka'ba)? He said: You call it a stone? I said: Is it not a stone? He said: Indeed, I was told by 'Abdallah b. 'Abbas that **it was a white** (...) **why and how did it turn black?** He replied: **Menstruating women were touching it** in the Jahiliyyah.⁸³¹ ⁸³¹ That is, the dark age before Islam.

Majority women in hell will be women:

Hadith: Sahih Bukhari 4:54:464: Narrated 'Imran bin Husain: The Prophet (ماليه said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Hadith: Sahih Bukhari 1:6:301: Once Allah's Messenger () went out to the Musalla (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Messenger ()?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger ()! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Dehumanising women by association to evil and the devil:

Hadith: Abu Dawud 11:2146: Jabir said "The Prophet (Abub) saw a woman so he entered upon Zainab (wife if the prophet) daughter of Jahsh and had intercourse with her. He (Abub) then came out and said to his companions and said to them "A woman advances in the form of a devil. When one of you finds that he should go to his wife (and have intercourse with her) for that will repel what he is feeling. (Sahih)

Hadith: Abu Dawud 11:2155: the Prophet (said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask You for the good in her, and in the disposition You have given her; I take refuge in You from the evil in her, and in the disposition You have given her." When he buys a camel, he should take hold of the top of its hump and say the same kind of thing.

Quran 2:223: Your wives are a tilth for you, so go to your tilth, when or how you will

Hadith: Tirmidhi 5:44:2980: Narrated Ibn 'Abbas: (...) Allah revealed this Ayah to the Messenger of Allah (2:223).' Your wives are a tilth for you, so go to your tilth when or how you will (2:223).' From the front, the back, avoiding the anus, and menstruation."

Hadith: Abu Dawud 11:2159: Narrated Abdullah Ibn Abbas: (...) tribe of the Quraysh used to uncover their women completely, and seek pleasure with them from in front and behind and laying them on their backs. When the muhajirun (the immigrants) came to Medina, a man married a woman of the Ansar. He began to do the same kind of action with her, but she disliked it, and said to him: We were approached on one side (i.e. lying on the back); do it so, otherwise keep away from me. This matter of theirs spread widely, and it reached the Messenger of Allah (Abba). So Allah, the Exalted, sent down the Qur'anic verse: "Your wives are a tilth to you, so come to your tilth however you will," i.e. from in front, from behind or lying on the back. But this verse meant the place of the delivery of the child, i.e. the vagina.

Perfume and hair extension isn't allowed:

Hadith: Sahih Muslim 24:5301: 'Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created.

Hadith: an-Nasa'i 6:48:5097: The Messenger of Allah [SAW] cursed the woman who affixes hair extensions and the woman who has that done.

Also in: Sahih Muslim 24:5298, Sahih Bukhari 2:20:194 & Sahih Muslim 24:5299



Hadith: an-Nasa'i 6:48:5129: It was narrated that Al-Ash'ari said: "The Messenger of Allah [SAW] said: 'Any woman who puts on perfume then passes by people so that they can smell her fragrance then she is an adulteress.'" (Hasan) Also in: Hadith: Tirmidhi 5:41:2786

Tafsir Quran 24:31 (explanation of the Quran by Ibn Kathir): Allah says: (And let them not stamp their feet...) to the end of it. From that, women are also prohibited from wearing scent and perfume when they are going outside the home, lest men should smell their perfume. Abu `Isa At-Tirmidhi recorded that Abu Musa, may Allah be pleased with him, said that the Prophet said: (Every eye commits fornication and adultery, and when a woman puts on perfume and passes through a gathering, she is such and such) -- meaning an adulteress. He said, "And there is a similar report from Abu Hurayrah, and

this is Hasan Sahih." It was also recorded by Abu Dawud and An-Nasa'i. By the same token, women are also forbidden to walk in the middle of the street, because of what this involves of wanton display. Abu Dawud recorded that Abu Usayd Al-Ansari said that he heard the Messenger of Allah, as he was coming out of the Masjid and men and women were mixing in the street, telling the women: (Keep back, for you have no right to walk in the middle of the street. You should keep to the sides of the road.) The women used to cling to the walls so much that their clothes would catch on the walls.

Women praying from the back of the "buss" (the mosque):

Hadith: Ibn Majah 1:5:1000: Establishing the Prayer and the Sunnah Regarding Them: It was narrated that Abu Hurairah said: "The Messenger of Allah (علية said: 'The best rows for women are the back rows, and the worst are the front rows, and the best rows for men are the front rows, and the worst are the back rows." (Sahih)

Hadith: Sahih Muslim 4:881: The Book of Prayers:

It was narrated from Abu Huraira that the Messenger of Allah (علي علي said: The best rows for men are the first rows, and the worst ones the last ones, and the best rows for women are the last ones and the worst

Hadith: an-Nasa'i 1:10:821: The Book of Leading the Prayer (Al-Imamah):

It was narrated that Abu Hurairah said: "The Messenger of Allah (علي said: 'The best rows for men are the front rows and the worst are the last, and the best rows for women are the back rows and the worst are those in the front."

Is free mixing between the genders allowed:

Quran 33:53: O you who believe! Enter not the Prophet's houses, except when leave is given to you for a he is shy of (asking) you (to go), but Allah is not shy of (telling you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen, that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever

Quran Tafsir 33:53 (explanation, interpretation, commentary of the Quran by Ibn Kathir): Then Allah says: وَإِذَا سَأَلْتُمُوهُنَّ مَتَعاً فَٱسْئُلُوهُنَّ مِن وَرَآءِ حِجَابٍ (And when you ask (his wives) for anything you want, ask them from behind a screen,) meaning, 'just as it is forbidden for you to enter upon them, it is forbidden for you to look at them at all. If anyone of you has any need to take anything from them, he should not look at them, but he should ask for whatever he needs from behind a screen.'

Obedience towards the husband

Quran 4:34: (...) As to those women on whose part you see ill-conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful); but if they return to obedience, seek not against them

Tafsir Quran 24:55 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (As for those from whom ye fear) know (rebellion) their disobedience to you in bed, (admonish them) by means of sacred knowledge and the Qur'an (and banish them to beds apart) turn your faces away from them in bed, (and scourge them) in a mild, unexaggerated manner. (Then if they obey you) in bed, (seek not a way against them) as regards love.

Hadith: Sahih Bukhari 4:54:460: Allah's Apostle said, "If a husband calls his wife to his bed (i.e. to have sexual relation) and she refuses and causes him to sleep in anger, the angels will curse her till morning."

Hadith: Ibn Majah 9:1853: No woman can fulfill her duty towards Allah <u>until</u> she fulfills her duty towards her husband. If he asks her for intimacy (sex) even if she is on her camel saddle, she should not refuse.' (Hasan)

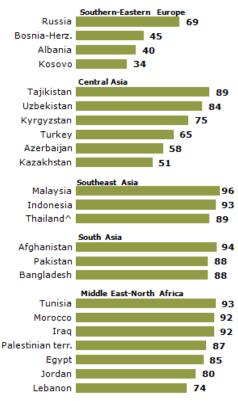
Hadith: Riyad as-Salihin 1:284: Abu 'Ali Talq bin 'Ali (May Allah be pleased with him) reported: Messenger of Allah (said, "When a man calls his wife to satisfy his desire, she must go to him even if she is occupied with the oven".

[At-Tirmidhi and An-Nasa'i]

Hadith: Sahih Muslim 8:3367: Allah's Messenger () as saying: By Him in Whose Hand is my life, when a man calls his wife to his bed, and she does not respond, the One Who is in the heaven is displeased with her until he (her husband) is pleased with her

Must a Wife Always Obey Her Husband?

% of Muslims who completely or mostly agree that a wife must always obey her husband



This question was not asked in sub-Saharan Africa

 ${}^{\smallfrown}$ Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q78.

Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 93, 2013). Full report here.

Hadith: Ibn Majah 9:1952: Aishah: that the messenger of Allah of said: "If I were to command anyone to prostrate (bow down) to anyone else, I would have commanded women to prostrate (bow down) to their husbands. If a man were to command his wife to move (something) from a red mountain to a black mountain, and from a black mountain to a red mountain, her duty is to obey to him."

Hadith: Sahih Bukhari 1:2:29: The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands

Hadith: Tirmidhi 1:7:1161 - chapter title: What has been related about the husband's rights over the wife: Umm Salamah narrated that The Messenger of Allah said: "Whichever woman dies while her husband is pleased with her, then she enters Paradise."

Hadith: an-Nasa'i 4:26:3233: Narrated Abu Hurairah: It was narrated that Abu Hurairah said: "It was said to the Messenger of Allah: 'Which woman is best?' He said: 'The one who makes him happy when he looks at her, obeys him when he commands her, and she does not go against his wishes with regard to herself nor her wealth."

Hadith: Sahih Bukhari 7:62:123: Narrated Abu Huraira: Allah's Messenger (ملي الله) said, "It is not lawful for a lady to fast (Nawafil) without the permission of her husband when he is at home; and she should not allow anyone to enter his house except with his permission; and if she spends of his wealth (on charitable purposes) without being ordered by him, he will get half of the reward."

Hadith: Abu Dawud 3:2452: Abu Hurairah reported the Messenger of Allah (مالياليه) as saying: It is not allowable for a woman to keep (voluntary) fast when her husband is present without his permission, and she may not allow anyone to enter his house without his permission.

Male guardianship for women (i.e. Saudi Arabia)

A woman are not allowed to travel abroad, open a bank account, leave the house etc. without a mahram escorting her (male guardian, often husband, son, family members that she can't marry):



Hadith: Sahih Bukhari 3:29:85: Narrated Ibn `Abbas: The Prophet (said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram (husband or a male guardian)."

Hadith: Sahih Bukhari 2:20:194: The Prophet (p.b.u.h) said, "It is not permissible for a woman who believes in Allah and the Last Day to travel for one day and night except with a Mahram (husband or a male guardian)."

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 541-542:

DEALING WITH A REBELLIOUS WIFE

It is not lawful for a wife to leave the house except by the permission of her husband, (...) Nor may she be alone with a nonfamily-member male, under any circumstances. (3) It is obligatory for a wife to obey her husband as is customary in allowing him full lawful sexual enjoyment of her person. (...) (4) If the wife does not fulfill one of the above-mentioned obligations, she is termed "rebellious" (nashiz), and the husband takes the following steps to correct matters: (...) it is permissible for him to hit her if he believes that hitting her will bring her back to the right path.

Video: Saudi Women protest against male guardianship Article: The Guardian: "Thousands of Saudis sign petition

to end male guardianship of women"

Article: SVT (Swe): Over 10.000 Saudi women: Do not treat us like second class citizens

Hadith: Sahih Muslim 5:2238: (...) The Messenger of Allah (علم المواقعة) said: No woman should observe fast when her spouse is present (in the house) but with his permission. And she should not admit any (mahram) (husband or a male guardian) in his house, while he (her husband) is present, but with his permission. And whatever she spends from his earnings without his sanction, for him is half the reward.

Hadith: Sahih Muslim 7:3100: I heard Abu Sa'id al-Khudri (Allah be pleased with him) saying: I heard four things from Allah's Messenger (Allah's which impressed me and captivated me (and one out of these is this), that he forbade a woman to undertake journey extending over two days but with her husband, or with a Mahram (husband or a male guardian)

Hadith: Sahih Bukhari 2:20:193: Narrated Ibn `Umar: The Prophet (عليه وسلم) said, "A woman should not travel for more than three days except with a Dhi-Mahram (husband or a male guardian)."

1 man equals 2 women

Hadith: Sahih Bukhari 3:48:826: The Prophet said, "Isn't the witness of a woman equal to half of that of a man?" The women said, "Yes." He said, "This is because of the deficiency of a woman's mind."

Hadith: Sahih Bukhari 1:6:301: Once Allah's Messenger (Allah's) went out to the Musalla (to offer the prayer) of 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Messenger (Allah's)?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you. A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Messenger (Allah's)! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Quran 2:282: And get two witnesses out of your own men. And if there are not two men (available), then a man and two women, such as you agree for witnesses, so that if one of them (two women) errs (forget), the other can remind her.

Quran 4:11: Allah commands you as regards your children's (inheritance): to the male, a portion equal to that of two females

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 637:

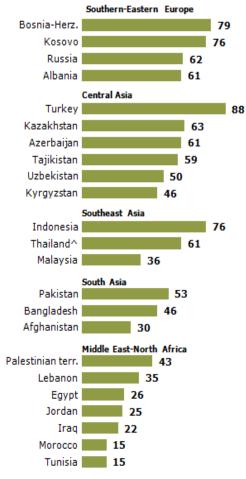
024.7 The testimony of the following is legally acceptable when it concerns cases involving property, or transactions dealing with property, such as sales:

- (1) two men;
- (2) two women and a man



Should Sons and Daughters Have Equal Inheritance Rights?

% of Muslims who say both should have equal inheritance rights



This question was not asked in sub-Saharan Africa.

^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q83.

Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 95, 2013). Full report here.

Tafsir Quran 4:15 (explanation of the Quran by al-Jalalayn): As for those of your women who commit lewdness (homosexuality) adultery call four Muslim men of you to witness against them

Quran 2:228: And women shall have rights similar to the rights against them, according to what is equitable; but men have a degree (of advantage) over them.

Hadith: an-Nasa'i 4:27:3579: (...) Umar said: 'If you bring two witnesses who will testify that they heard that from the Messenger of Allah (we will believe you), otherwise, we will not leave the Book of Allah for the word of a woman.' 'And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open Fahishah (illegal sexual act)." (Sahih)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 535:

If husband and wife disagree (A: in court. when neither side has proof) as to whether he has given her (0: all, or part of) the marriage pay- ment, then the wife's word is accepted over the husband's (dis: kB.2). But if they disagree as to whether they have had sexual intercourse, the husband's word is accepted over the wife's.

Hadith: Riyad as-Salihin 20:11: Ibn 'Umar (May Allah be pleased with them) said: The Prophet (العلم) said, "O women folk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e., on the Night of the Ascension to the highest heavens) that dwellers of the Hell are women." A woman amongst them said: "Why is it that the majority of the dwellers of Hell are women?" The Prophet (العلم) replied, "You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence." Upon this the woman asked: "What is the deficiency in our wisdom and in our religion?" He (العلم) replied, "Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that one man. You do not offer Salat (prayer) for some days and you do not fast (the whole of) Ramadan sometimes, it is a deficiency in religion." [Muslim].

Al-Tabari vol. 1, page 280-281: (...) God said: Now it is My obligation to make her bleed once every month, as she made this tree bleed. I also must make her stupid, although I created her intelligent (halimah), and must make her suffer pregnancy and birth with difficulty, although I made it easy for her to be pregnant and give birth. Ibn Zayd continued: Were it not for the affliction that affected Eve, the women of this world would not menstruate, and they would be intelligent and, when pregnant, give birth easily.

Reporting rape - 4 male muslim witnesses

Video 1: Norwegian woman reports rape to Dubai police & later receives a 16 month prison sentence (2013)

Video 2: Norwegian woman - Dubai pardons Norwegian woman (2013)

Video 3: *Australian woman jailed for reporting rape in Dubai* (2013)

Video 4: British woman jailed for reporting rape without 4 witnesses

Video 5: Filipina 'raped' and jailed in Dubai

The Guardian: Briton who reported rape in Dubai could face jail for extramarital sex (2016)

BBC: Dubai sentences Norwegian woman who reported rape (2013)

The Independent: British woman arrested after reporting gang rape in Dubai tells of 'nightmare' ordeal (2016)

The Blaze: Australian Woman Gang Raped in Dubai – Then Jailed 8 Months for Sex Outside Marriage (2013)

The New York Times "In Pakistan, Rape Victims Are the 'Criminals" (2002)

Background

Reporting *rape* under sharia law, without producing 4 male muslim witnesses could lead to *stoning*, *flogging or jail*. Why is it her fault? Women aren't allowed to spend time alone with men, except with her *Mahram* (family/husband):

Hadith: Sahih Bukhari 3:29:85: Narrated Ibn `Abbas: The Prophet (said, "A woman should not travel except with a Dhu-Mahram (her husband or a man with whom that woman cannot marry at all according to the Islamic Jurisprudence), and no man may visit her except in the presence of a Dhu-Mahram."

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 541-542: DEALING WITH A REBELLIOUS WIFE

It is not lawful for a wife to leave the <u>house</u> except by the permission of her husband. (...) Nor may she be alone with a nonfamily-member male, under any circumstances. (3) It is obligatory for a wife to obey her husband as is customary in allowing him full lawful sexual enjoyment of her person. (...) (4) If the wife does not fulfill one of the above-mentioned obligations, she is termed "rebellious" (nashiz) (...) it is permissible for him to hit her if he believes that hitting her will bring her back to the right path.

Let us start:

Quran 24:13: Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.

Quran 24:4: And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony

Hadith: Sahih Bukhari 3:48:837: Narrated Ibn `Abbas: Hilal bin Umaiya accused his wife before the Prophet (المالية) of committing illegal sexual intercourse with Sharik bin Sahma.' The Prophet (المالية) said, "Produce a proof, or else you would get the legal punishment (by being lashed) on your back." Hilal said, "O Allah's Messenger (المالية)! If anyone of us saw another man over his wife, would he go to search for a proof." The Prophet (المالية) went on saying, "Produce a proof or else you would get the legal punishment (by being lashed) on your back." The Prophet (المالية) then mentioned the narration of Lian (as in the Holy Book). (Surat-al-Nur: 24)



Blue text = link

BBC: Dubai sentences Norwegian woman who reported rape (2013)

Hadith: Abu Dawud 39:4437: (...) The Messenger of Allah (ماليوالله) then called four witnesses. They brought four witnesses. Who testified that they had seen his sexual organ (penetrated) in her female organ like a collyrium stick when enclosed in its case. The Prophet (ماليوالله) then gave orders for stoning them. (Sahih)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 637-638: 024.9 If testimony concerns fornication (unlawful sex) or sodomy (homosexuality), then it requires four male witnesses (0: who testify, in the case of fornication, that they have seen the offender insert the head of his penis into her vagina).

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 535: If husband and wife disagree (A: in court. when neither side has proof) as to whether he has given her (0: all, or part of) the marriage payment, then the wife's word is accepted over the husband's (dis: kB.2). But if they disagree as to whether they have had sexual intercourse, the husband's word is accepted over the wife's.

Hadith: Muwatta Malik 41:16: Malik said, "The position with us about a woman who is found to be pregnant and has no husband and she says, 'I was forced,' or she says, 'I was married,' is that it is not accepted from her and the hadd (punishment) is inflicted on her unless she has a clear proof of what she claims about the marriage or that she was forced or she comes bleeding if she was a virgin or she calls out for help so that someone comes to her and she is in that state or what resembles it of the situation in which the violation occurred." He said, "If she does not produce any of those, the hadd is inflicted on her and what she claims of that is not accepted from her." Malik said, "A raped woman cannot marry until she has restored herself by three menstrual periods." He said, "If she doubts her periods, she does not marry until she has freed herself of that doubt."

Amnesty (2004): execution of Atefeh Rajabi Sahaaleh Wikipedia: execution of Atefeh Rajabi Sahaaleh

Quran 24:2: The fornicatress (sex before marriage) and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allah's Law).





Article: The Guardian: "Rape victim sentenced to 200

lashes and six months in jail" (2018)

Grey text = not relevant Black text = relevant Red text = important Blue text = link

Hadith: Abu Dawud 39:4399: Ibn 'Abbas said: The Qur'anic verse goes: "If any of your woman are guilty of lewdness, take the evidence of four (reliable) witnesses from amongst you against them, and if they testify, Confine them to houses until death do chain them or Allah ordains for them some (other) way. Allah then mentioned man after woman and combined them in another verse: "If two men among you are guilty of lewdness, punish them both. If they repent and amend, leave them alone. This command was abrogated by the verse relating to flogging: "The woman and the man guilty of adultery or fornication – flog each of them with one hundred stripes. (Hasan)

Divorce

Hadith: Abu Dawud 12:2218: The Prophet (said: If any woman asks her husband for divorce without some strong reason, the odour of Paradise will be forbidden to her.

Hadith: Ibn Majah 3:10:2054: the Prophet (said: No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of paradise

Hadith: Sahih Bukhari 7:72:715: Aisha said that the lady (came), wearing a green veil and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating. It was the habit of ladies to support each other so when Allah's Messenger (Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" (...) Abdur-Rahman said, "By Allah (Allah's Messenger (Aisha said) she has told a liet and wants to go back to Rifa'a." Allah's Messenger (Aisha said) said, to her "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless 'Abdur-Rahman has had sexual intercourse with you"

Muhammad caused divorce:

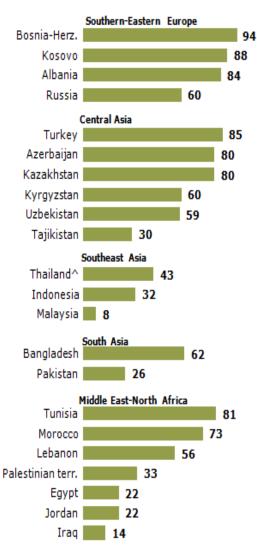
Hadith: Ibn Majah 3:10:2088: It was narrated that 'Abdullah bin 'Umar said: "I had a wife whom I loved, but my father hated her. 'Umar mentioned that to the Prophet (and he ordered me to divorce her, so I divorced her."

Hadith: Abu Dawud 2:2231: Narrated Abdullah ibn Abbas: A woman embraced Islam during the time of the Messenger of Allah (مَالِيهُ اللهُ); she then married. Her (former) husband then came to the Prophet (عليهُ اللهُ and said: Messenger of Allah, I have already embraced Islam, and she had the knowledge about my Islam. The Messenger of Allah (عليهُ اللهُ took her away from her latter husband and restored her to her former husband.

Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 94, 2013).

Should a Wife Have the Right to Divorce Her Husband?

% of Muslims who say a wife should be able to divorce her husband



This question was not asked in sub-Saharan Africa.

^Interviews conducted with Muslims in five southern provinces only.

PEW RESEARCH CENTER Q77.

Halala marriage

When a man utter 3 words of divorce is he not allowed to unity with his wife again. The exception is if the woman get married to another man, have sex with him and then divorce him. Then she can unite with her first husband. This cause a lot of suffering to a marriage, and opens up for a business opportunity and exploitation of vulnerable women:

Quran 2:230: And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite

Tafsir Quran 2:230 (explanation of the Quran by al-Jalalayn):

If he the husband divorces her after the two utterances of divorce; she shall not be lawful to him after that after the third utterance of divorce until she marries another husband who has sexual intercourse with her as reported by the two Shaykhs Bukhārī and

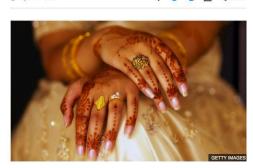
Muslim. If he the second husband divorces her then neither of them would be at fault that is the woman and her first husband to return to each other in wedlock

Tafsir Quran 2:230 (explanation of the Quran by Ibn Abbas): twice) saying: (And if he hath divorced her) i.e. the third time, (then she is not lawful unto him thereafter) after the third divorce (until she hath wedded another husband) and the marriage must be consummated. (Then if he (the other husband) divorce her) this was revealed about 'Abd al-Rahman Ibn al-Zubayr, (it is no sin for both of them) the first husband and the woman (that they come together again) with a new dowry and marriage contract

Hadith: Sahih Bukhari 3:48:807: Narrated Aisha: The wife of Rifa'a Al-Qurazi came to the Prophet (مارياله) and said, "I was Rifa'a's wife, but he divorced me and it was a final irrevocable divorce. Then I married `Abdur-Rahman bin Az-Zubair but he is impotent." The Prophet (علواله asked her 'Do you want to remarry Rifa'a? You cannot unless you had a complete sexual relation with your present husband."

Hadith: an-Nasa'i 4:26:3285 - Chapter: The Type of Marriage After Which A Thrice-Divorced Woman May Return To Her First Husband: It was narrated that 'Aishah said: "The wife of Rifa'ah came to the Messenger of Allah and said: 'Rifa'ah divorced me and made it irrevocable. Then I married 'Abdur-Rahman bin Az-Zubair, and what he has is like the fringe of a garment.' The Messenger of Allah smiled and said: 'Do you want to go back to Rifa'ah? No, not until he ('Abdur-Rahman) tastes your sweetness and you taste his sweetness."









Articles:

BBC: "The women who sleep with a stranger to save their marriage" (2017) BBC: "Triple talaq: India's Muslim women fight against instant divorce" (2016) BBC: "EU laws do not cover Sharia divorce, says ECJ" (2017)

Videos:

BBC documentary (2017, trailer) Video: BBC: Halala: The Men Who Sell Divorce (full)

Instant verbal divorce rips families apart in Iran's Kurdish region

Hadith: Sahih Bukhari 7:72:715: Aisha said that the lady (came), wearing a green veil and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating. It was the habit of ladies to support each other, so when Allah's Messenger (Lagara) came, 'Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" (...) Abdur-Rahman said, "By Allah O Allah's Messenger (Lagara)! She has told a lie! I am very strong and can satisfy her but she is disobedient and wants to go back to Rifa'a." Allah's Messenger (Lagara) said, to her, "If that is your intention, then know that it is unlawful for you to remarry Rifa'a unless 'Abdur-Rahman has had sexual intercourse with you

Article: Al-Monitor, Iran: "Instant verbal divorce rips families apart in Iran's Kurdish region" (2018)

When you accidently say 'talaq' on top of a hill



<u>Link</u> to the picture

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 559:

n3.0 THE WORDS THAT EFFECT A DIVORCE

n3.1 The words that effect a divorce may be plain or allusive. Plain words effect the divorce whether one intends divorce by them or not, while allusive words do not effect it unless one intends divorce by them.

n3.2 Using plain words to effect a divorce means expressly pronouncing the word divorce (0: or words derived from it). When the husband says, I divorce you," or "You are divorced," the wife is divorced whether he has made the intention or not. (A: Here and in the rulings below, expressions such as "The wife is

expressions such as "The wife is divorced," or "The divorce is

effected," mean just one of the **three times** (def: n9.0 (N:) **necessary to finalize it**, unless the husband thereby intends a two- or threefold divorce (dis: n3.5) or repeats the words three times.)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 557:

n1.2 **A statement of divorce is legally effective when pronounced by a person** whose mental faculties are lacking because of something inexcusable such as having become intoxicated or having needlessly taken some mind-altering drug (0: though someone who takes such a drug out of need for medical treatment is considered as an insane person, in that his statement of divorce is not legally effective).

Shaking hands of women

Hadith: Ibn Majah 4:24:2874: Muhammad bin Munkadir said that he heard Umaimah bint Ruqaiqah say: "I came to the Prophet (ﷺ) with some other women, to offer our pledge to him. He said to us: '(I accept your pledge) with regard to what you are able to do. But I do not shake hands with women.""

Hadith: Sahih Bukhari 89:321: the hand of Allah's Messenger (did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

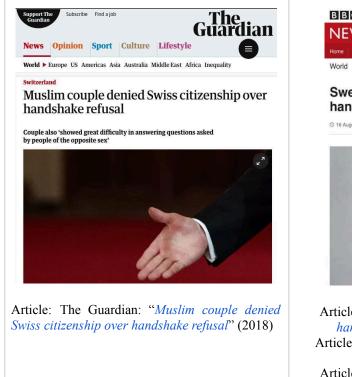
Video 1: RT News: "Muslim leader (in

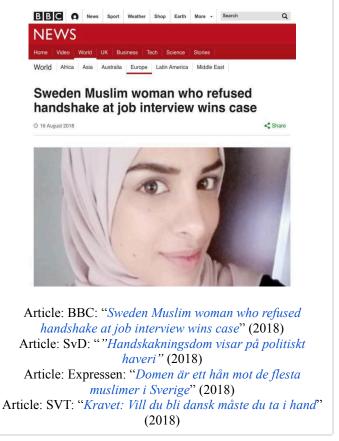


Norway) refuses handshake with female minister" (2017)

Hadith: an-Nasa'i 5:39:4186: The Messenger of Allah said: 'I do not shake hands with women. Rather my word to a hundred women is like my word to one woman.'' (Sahih)

Hadith: Sahih Bukhari 20:4603: The Messenger of Allah () never touched a woman with his hand.







Video: Swedish politician denies a female reporter a handshake because of his faith (2016)
Video: BBC: "Muslims like us" (UK, episode 2, 2016)
Video: Imam: Be creative when you can't shake the hand of women

Rape on married women



she really did not want to, she would have said something.

Link: picture

Video: "ISIS sex slave market" (a reconstruction)

Video: Islamic State mass kidnapping of Yazidi sex slaves Video: Woman hos escaped ISIS recounts her ordeal

Video: Scholar Scholar Assim al-hakeem: "Don't say that this is barbaric" Video: BBC: Chibok abductions in Nigeria: 'More than 230 seized'

RT News: "Captured, sold, raped: ISIS turns thousands of Christian women and children into sex slaves"

Article: BBC interviews a rape victim by the Islamic State fighter: "I was gang-raped, they call this sexual jihad" Article: UN confirms 5,000 Yazidi men were executed and 7,000 Yazidi women women are now kept as sex slaves

Hadith: Sahih Muslim 4:8:3432: Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured:

(...) the Companions of Allah's Messenger (seemed to refrain from having intercourse with captive women because of their husbands being polytheists (non-muslims). Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them

Quran 4:24: Also (forbidden are) forbidden are women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you.

Tafsir Quran 4:24 (explanation, interpretation commentary of the Quran by Ibn Abbas):

(And all married women (are forbidden unto you save (except) those (captives) whom your right hands possess) of captives, even if they have husbands in the Abode of War, after ascertaining that they are not pregnant, by waiting for the lapse of one period of menstruation. (...)

Tafsir Quran 4:24 (explanation, interpretation commentary of the Quran by Ibn Kathir):

those whom you acquire through war, for you are allowed such women after making sure they are not pregnant. Imam Ahmad recorded that Abu Sa`id Al-Khudri said, "We captured some women from the area of Awtas who were already married, and we disliked having sexual relations with them because they

already had husbands. So, we asked the Prophet about this matter, and this Ayah was revealed, (Also (forbidden are) women already married, except those whom your right hands possess). Consequently, we had sexual relations with these women."

Tafsir Quran 4:24 (explanation, interpretation commentary of the Quran by al-Jalalayn): what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses (husbands) among the enemy camp

Tafsir 4:24 (explanation, interpretation commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): Abu Sa'id al-Khudri who said: "We had captured female prisoners of war on the day of Awtas and because they were already married we disliked having any physical relationship with them. Then we asked the Prophet, Allah bless him and give him peace, about them. And the verse (And all married women (are forbidden unto you) save those (captives) whom your right hands possess) was then revealed, as a result of which we consider it lawful to have a physical relationship with them".





Video 1: Female scholar from Al-Azhar university in Egypt (the most prestigious university in the islamic world) Video 2: Female kuwait preacher: Muslim men can take infidel women as sex slaves

Hadith: Abu Dawud 11:2150 - Chapter title: Regarding Intercourse With Captives: They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allah (Allah) were reluctant to have relations with the female captives because of their pagan husbands. So, Allah the exalted sent down the Qur'anic verse "And all married women (are forbidden) unto you save those (captives) whom your right hand posses." This is to say that they are lawful for them (Sahih)

Hadith: an-Nasa'i 4:26:3335: They acquired female prisoners who had husbands among the idolaters (non-muslims). The Muslims felt reluctant to be intimate (sex) with them. Then Allah, the Mighty and Sublime revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess," meaning, this is permissible for you (Sahih)

Commentary (PDF in the book form), page 155:

- 1. 'The Muslims felt reluctant' because they were married, and their husbands were alive.
- 2. 'Completed their 'Iddah': And thus waiting period is one menstrual cycle. If the menses start, **sexual intercourse would be permitted** when it ends. But if the menses stop coming, it would be indicative of pregnancy. Until the childbirth, sexual intercourse is not permitted, nor maniage.

Hadith: Tirmidhi 2:6:1132: Chapter title: What Has Been Related (About A Man) Who Captures A Slave Woman That Has A Husband, Is It Lawful For Him To Have Relations With Her?:

Abu Sa'eed Al-Khudri narrated: "We got some captives on the day of Awtas, and they had husbands among their people. They mentioned that to the Messenger of Allah, so the following was revealed: And women who are already married, except those whom your right hands possess.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 604:

9.13 When a child or a woman is taken captive, they become slaves by the fact of capture, and the woman's previous marriage is immediately annulled.

Blue text = link

Hadith: Sahih Muslim 8:3433: Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured:

They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: "And women already married except those whom you right hands posses" (iv. 24)

Systematic rape



In ISIS propaganda magazine DABIQ, nr 9, (page 44-49), they explain the justification for sex slaves, by referring to Muhammad's actions in the scripture.

Article: Memri: ISIS releases a document explaining how they justify sex slavery (2014)

Article: Independent: "2,000 men 'sexually assaulted 1,200 women' at Cologne New Year's Eve party" (2016)

Video 1: ISIS soldier brags about buying & selling sex slaves (1 min)

Video 2: Captured ISIS fighter: interview about slave girls that ISIS raped, bought & sold (1 min)

Video 3: The reaction of a Yazidi woman that escaped from sex slavery by ISIS (1 min)

Video 4: Interview 1: Yazidi woman who escaped sex slavery by ISIS (9 min)

Video 5: Interview 2: Yazidi woman who become pregnant and escaped sex slavery by ISIS (3 min)

Article Washington Post "I am a 14-year-old Yazidi girl given as a gift to an ISIS commander. Here's how I escaped"

Quran 23:5-7: those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame

Tafsir Quran 23:6 (explanation of the Quran by al-Jalalayn): except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them.

Tafsir Quran 23:6 (explanation of the Quran by Ibn Abbas): (Save (except) from their wives) up to four wives (or the (slaves) that their right hands possess) without any limit in number, (for then they are not blameworthy) when they engage in that which is lawful



Video: Abu Usamah on Islam allowing 4 wives + unlimited sex slaves (non muslims)

Ouran 4:24: those of whom you have enjoyed sexual relations, give them their Mahr (money) as prescribed

Tafsir Quran 4:24 (explanation of the Quran by Ibn Kathir): Allah said, (...) you are <u>allowed</u> to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like (...) Allah's statement (...) enjoy them sexually

Quran 4:3: And if you fear that you shall not be able to deal justly with the orphan-girls, then marry women of your choice, two or three, or *four* but if you fear that you shall not be able to deal justly (with them), then only *one* or (the captives and the slaves) that your right hands possess.

Tafsir Quran 4:3 (explanation, interpretation commentary on the Quran by Ibn Kathir):

Allah's statement (...) **or satisfy yourself with only female captives**, or satisfy yourself with only female captives, **for it is not obligatory to treat them <u>equally</u></u>, rather it is recommended. So if one does so, that is good, and if not, there is no harm on him**

Tafsir Quran 4:3 (explanation, interpretation commentary on the Quran by al-Jalalayn): (...) then marry only one or restrict yourself to what your right hands own of slavegirls since these do not have the same rights as wives

Quran 70:29-31: And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives or the (women slaves and captives) whom their right hands possess - for (then) they are not blameworthy.

Fatwa 13737 (holy law prescribed by scholar at IslamQA.info/en:

Question:

What is the ruling on intimacy with slave women?

In Ar-Raheeo Al Makhtum (The Sealed Nectar) the author says in the section called "The Prophet Household" that the Prophet (S.A.W.) had four concubines

1. Why is it that having concubines is not haram? 2. Can other muslims have concubines?.

Answer:

With regard to your question about it being *permissible for a master to be intimate with his slave woman, the answer is that that is because Allaah has permitted it.* Allaah says (interpretation of the meaning): "And those who guard their chastity (i.e. private parts, from illegal sexual acts) 6. Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame" [Quran: 23:6; 70:30]

- (...) When the Muslims take prisoners of war, they are given the right to enslave them by the law of the Creator of all, and He is the All-Wise, All-Aware.
- (...) With regard to Muslims owning slaves, he should be very careful to establish that those who are bought or sold now are indeed slaves, because Islam has limited the sources of slaves which were many before the coming of Muhammad (peace and blessings of Allaah be upon him), and has allowed only one source, which is kaafir prisoners of war, when the kuffaar are fighting the Muslims. There is no other way in which they may be enslaved except those who are captured as a result of fighting between kaffirs and Muslims, or their children

Hadith: Sahih Muslim 4:2:3407 - chapter title: Recommendation to the one who sees a woman and is attracted to her, to go to his wife or slave woman and have intercourse (sex) with her.

Hadith: Sahih Bukhari 5:59:637: Narrated Buraida: The Prophet (عليه والمالي) sent `Ali to Khalid to bring the Khumus (of the booty) and I hated `Ali, and `Ali had taken a bath (after a sexual act with a slave-girl from the Khumus). I said to Khalid, "Don't you see this (i.e. `Ali)?" When we reached the Prophet (مالي المالي) I mentioned that to him. He said, "O Buraida! Do you hate `Ali?" I said, "Yes." He said, "Do you hate him, for he deserves more than that from the Khumlus."

Quran 33:50: O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee (you).

Tafsir Quran 33:50 (explanation, interpretation commentary of the Quran by Ibn Kathir): Allah says, addressing His Prophet (....) Allah has given to you 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayhanah bint Sham'un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners

Tafsir Quran 33:50 (explanation, interpretation, commentary of the Quran by al-Jalalayn): O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns of those whom God has given you as spoils of war from the disbelievers whom you have taken captive such as Safiyya and Juwayriyya



Slave Market (c. 1866), painting by Jean-Léon Gérôme

Hadith: an-Nasa'i 4:36:3411 or the book in pdf (p. 204-205): It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse (sex), but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you^[1].' until the end of the Verse. (Sahih)

Note [1] (p. 204-205): *Qur'an sura 66:1 At-tahrim*

al-Tabari vol. 39, page 194: The latter suggested to Mariyah that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive. The Prophet admired Umm Ibrahim, who was fair-skinned and beautiful. He lodged her in al-'Aliyah, at the property nowadays called the mashrabah of Umm Ibrahim. He used to visit her there and ordered her to veil herself, [but] he had intercourse with her by virtue of her being his property

845.

(Note⁸⁴⁵, p.194: Mariyah was ordered to veil herself as did the Prophet's wives, but he did not marry her.)

Hadith: Sahih Muslim 8:3371: We went out with Allah's Messenger (Allah's) on the expedition to the Bi'l-Mustaliq and took captive some excellent Arab women; and we desired them, for we were suffering from the absence of our wives, (but at the same time) we also desired ransom for them. So we decided to have sexual intercourse with them

Hadith: Sahih Bukhari 3:34:432: Chapter: The sale of slaves:

Narrated Abu Sa'id Al-Khudri: that while he was sitting with Allah's Messenger (عليه)! We get female captives as our share of booty, and we are interested in their prices, what is your opinion about coitus interrupt us?" The Prophet (عليه) said, "Do you really do that? It is better for you not to do it. No soul that which Allah has destined to exist, but will surely come into existence.

Quran 33:52: It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives or slaves) whom your right hand possesses. And Allah is Ever a Watcher over all things. Also in: Tirmidhi 5:44:3215

Hadith: an-Nasa'i: 4:35:3887: It was narrated from Abu Hurairah, who attributed it to the Prophet: "Sulaiman said: 'I will certainly go around to <u>ninety women</u> tonight, each of whom will bear a child who will fight in the cause of Allah.' It was said to him: 'Say: If Allah wills' but he did not say it. He went around to them but none of them bore a child except for one woman who bore half a person." The Messenger of Allah said: "If he had said: 'If Allah wills,' he would not have broken his vow, and this would have been a means to help him to get what he wanted." (Sahih)

Tabari, vol 8, page 35-36: Then the Messenger of God sent Sa'd b. Zayd al-Angara (a mem-ber of the Banu 'Abd al-Ashhal) with some of the captives from the Banu Qurayzah to Najd, and in exchange for them he purchased horses and arms.

al-Tabari vol. 9, page 137: "Allah granted Rayhana of the Qurayza to Muhammad as booty."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466, v. 693:

Then the apostle divided the property. wives, and children of B. Qurayza among the muslims, and he made known on that day the shares of horse and men, and took out the fifth. (...) Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B. Quarayza to Najd and he sold them for horses and weapons. The apostle had chosen one of their women for himself, Rayhana bint 'Amr bin Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put the veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had repugnance toward Islam when she was captured and clung to Judaism. So the apostle put her aside and felt some displeasure. While he was with his companions he heard the sound of sandals behind him and said, This is Tha'laba b. Sa'ya coming to give me the good news of Rayhana's acceptance of Islam' and he came up to announce the fact. This gave him pleasure.

Hadith: Abu Dawud 11:2152: Chapter: Regarding Intercourse With Captives:

Abu Sa'id Al Khudri traced to Prophet (عيادياله) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period. (Sahih)

Hadith: Tirmidhi 3:19:1564: Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah (عليه والله prohibited intercourse with female prisoners, until they deliver what is in their wombs."

(...) Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth. (Hasan)

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Hadith: Sahih Muslim 19:4345: It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara, and Abu Bakr was the commander over us. He had been appointed by the Messenger of Allah (al-Akwa'). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack.

We made a halt during the last part of the night to rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners. I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed (gave) that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah (met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet disrobed her.



Captured ISIS Fighter Talks about Use of Slave Girls as Rewards for Fighters

When on the next day the Messenger of Allah (مالية الله) again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you, Messenger of Allah! By Allah. I have not yet disrobed her. The Messenger of Allah (مالية الله عليه) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

Video: Captured ISIS fighter interview: rewarded with slave girls
- raped, bought & sold (1 min)

Hadith: Sahih Bukhari 5:59:375: Narrated Al-Bara: We faced the pagans on that day (of the battle of Uhud) and the Prophet (place) placed a batch of archers (at a special place) and appointed 'Abdullah (bin Jubair) as their commander and said, "Do not leave this place; if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!"

New years eve, Cologne in Germany 2016:



Article: The Independent: "2,000 men 'sexually assaulted 1,200 women' at Cologne New Year's Eve party" (2016)

Article: Washington post: "Leaked document says 2,000 men allegedly assaulted 1,200 German women on New Year's Eve" (2016)

Article: BBC: "New Year's Eve party in Berlin to have 'safe zone' for women" (2017)

Article: RT news: "Berlin to set up 'safety area' for women during New Year's Eve celebrations" (2017)

Buying and selling captive women

Hadith: Ibn Majah 12:2272:

the Prophet (bought Safiyyah for seven slaves. (One of the narrators) 'Abdur-Rahman said: "From Dihyah Kalbi.' (Sahih)

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah (purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims') house."

Hadith: Tirmidhi 3:19:1564: Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah (علية prohibited intercourse with female prisoners, until they deliver what is in their wombs."

(...) Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth. (Hasan)

Hadith: Abu Dawud 11:2153 - Chapter: Regarding Intercourse With Captives: it is not lawful for a man who believes in Allah and the Last Day to have intercourse (sex) with a captive woman till she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

Hadith: Sahih Bukhari 3:34:431 - Chapter: The sale of a slave (for a slave) and an animal for an animal on credit: Narrated Anas: Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.

Hadith: Sahih Muslim 8:3329: Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded.





Video: RT News: Yazidi women captured and sold as sex slaves

Hadith: Abu Dawud 33:4094: The Prophet (Abb) brought Fatimah a slave which he donated to her. (Sahih)

Hadith: Abu Dawud 39:4456: This tradition has been transmitted by Abu Hurairah from the Prophet (Allah's). This version has: He said each time: He should give her the appropriate beating according to Allah's Book, but not Hurl reproaches at her. He said a fourth time: If she does it again, he should give her the appropriate beating according to Allah's Book, and then should sell her even if only for a rope of hair. (Sahih)



Hadith: Abu Dawud 42:5138: Ma'rur b.

Suwaid said: I saw Abu Dharr at Rabadhah. He was wearing a thick cloak, and his slave (...) the apostle of allah (May peace be upon him). (...) He said: they are your brethren; Allah has given you superiority over them; sell those who do not please you (Sahih)

Hadith: Sahih Muslim 32:170: And you have inquired whether there is a fixed share of the booty for women and slaves when they participate in a battle. (I have to tell you that) there is no fixed share for them except that they will be given some reward from the spoils of war.

Quran 4:24: so with those of whom you have enjoyed sexual relations, give them their Mahr (gift, money) as prescribed

Tafsir Quran 4:24 (explanation of the Quran by Ibn Kathir): Allah said, (...) you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like (...) Allah's statement (...) enjoy them sexually

Hadith: Abu Dawud 11:2155: The Prophet (Allah) said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask Thee for the good in her (Hasan)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466: Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons.

Hadith: Sahih Bukhari 3:34:432: Chapter: The sale of slaves:

Narrated Abu Sa`id Al-Khudri: that while he was sitting with Allah's Messenger () he said, "O Allah's Messe

al-Tabari, vol 8, page 35-36: Then the Messenger of God sent Sa'd b. Zayd al-Angara (a mem-ber of the Banu 'Abd al-Ashhal) with some of the captives from the Banu Qurayzah to Najd, and in exchange for them he purchased horses and arms.

Grey text = not relevant Black text = relevant

Red text = important

Blue text = link

Promising blonde women for jihad

Black text = relevant

Quran 9:49: among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial."

Tafsir Quran 9:49 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Messenger of Allah said from Bani Salimah, (Would you like to fight the yellow ones (Romans) this year) He said, 'O Allah's Messenger! Give me permission (to remain behind) know that there is not a man who is more fond of women than I. I fear that if I see the women of the vellow ones, I would not be patient.'



Video 1: "Muhammad and blonde women" (5 min)

Video 2: ISIS soldier brags about sex slaves (1 min) Video: Debate between Christian Prince and a muslim on this topic

Tafsir Quran 9:49 (explanation, interpretation of the Quran by Asbab Al-Nuzul by Al-Wahidi):

the Messenger of Allah Allah bless him and give him is preparing for the Battle of Tabuk, he said to him: "O Abu Wahb, would you not like to have scores of Byzantine women and men as concubines and servants?" He said: " chow that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back. So do not tempt me by them, and allow me not to join and, instead, I will assist you with my wealth". The Prophet, Allah bless him and give him peace, turned away from him and said: "I allow you"

Tafsir Quran 9:49 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

Of them) of the hypocrites (is he who saith) the reference here is to Jadd Ibn Qays: (Grant me leave) to stay at home (and tempt me not) by the women of Historic Syria.

Yazidis Commit Mass-Suicide After Rape by Islamic State Fighters

Kurds claim further evidence of 'genocide', as Islamic State slaughters men who won't convert, kidnaps women, children.



unlimited sex slaves.

CNN (2015): "'Hundreds' of Yazidi women killing themselves in ISIS captivity"

UN (2016): "UN human rights panel concludes ISIL is committing genocide against Yazidis"

Amnesty (2016): "Iraq: Yazidi survivors of horrific abuse in IS captivity neglected by international community"

Israel National News (2014): "Yazidis Commit Mass-Suicide After **Rape** by Islamic State Fighters"

CBS News (2016): "(ISIS) holds at least an estimated 3,000 women and girls as sex slaves, nearly all of whom come from the minority Yazidi ethnic group"

CBS News (2016): "ISIS tightens grip on scores of female sex slaves"

Daily Mail (2014): "ISIS want to impregnate Yazidi women and smash our blond bloodline"" Besides the 4 wives, men are also allowed to have

The Telegraph

Red text = important

Blue text = link

In Islam it is halal (allowed) for a man to have 4 wives under the condition that he can provide for the women and deal justly with them. This should not be confused with "polygamy", since this privilege is restricted to men. The correct terminology is "polygyny" which refers to men having multiple partners.

Quran 4:3: And if you fear that you shall not be able to deal justly with the orphan-girls, then marry women of your choice, two or three, or four but if you fear that you shall not be able to deal justly (with them), then only one or (the captives and the slaves) that your right hands possess.

Tafsir Quran 4:3 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah's statement (...) or satisfy yourself with only female captives, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended. So if one does so, that is good, and if

Tafsir Quran 4:3 (explanation of the Quran by al-Jalalayn): (...) then marry only one **or restrict yourself to** what your right hands own of slavegirls since these do not have the same rights as wives

Is Polygamy Moral? % of Muslims who say it is ...

■Morally wrong ■Morally acceptable Southern-Eastern Europe Russia 49 37 Kosovo 63 Albania 10 73 Bosnia-Herz. 85 **II** 4 Central Asia Kyrgyzstan 53 62 18 Kazakhstan Turkey 78 13 Tajikistan 47 12 Azerbaijan 74 4 Southeast Asia Thailand^ 12 66 Malaysia 10 49 Indonesia 58 South Asia 42 37 Pakistan Bangladesh 56 32 Afghanistan 28 27 Middle East-North Africa Palestinian terr. 20 48 18 46 Iraq 24 45 Lebanon Jordan 6 41 Egypt 8 41 Tunisia 67 28

Article: The Telegraph: "The Men with Many Wives: the British Muslims who practices polygamy" (2013)

> Niger Senegal Mali Cameroon Nigeria Tanzania Ghana DR Congo Chad Kenya Uganda Diibouti

> > Liberia

Ethiopia

Mozambique Guinea Bissau

Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 84, 2013). Full report here.

Beating women



Quran 4:34: Men are the maintainers of women because Allah has made some of them to excel others and because they spend out of their property; the good women are therefore obedient, guarding the unseen as Allah has guarded; and (as to) those on whose part you fear desertion, admonish them, and leave them alone in the sleeping-places and beat them; then if they obey you, do not seek a way against them; surely Allah is High, Great.

Hadith: Abu Dawud 11:2141: Women have become emboldened towards their husbands, he (the Prophet) gave permission to beat them" (Sahih)

Hadith: Ibn Majah 3:9:1986: I heard from the Messenger of Allah "A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr."

Also: Hadith: Abu-Dawud 11:2142

Hadith: Sahih Bukhari 8:82:828: Narrated Aisha: Abu Bakr came to towards me and struck me violently with his fist and said, "You have detained the people because of your necklace." But I remained motionless as if I was dead lest I should awake Allah's Apostle although that hit was very painful. Also in: Sahih Bukhari 6:60:132

Hadith: Sahih Bukhari 7:72:715: Aisha said that the lady (came), wearing a green veil and complained to her (Aisha) of her husband and showed her a green spot on her skin caused by beating. It was the habit of ladies to support each other, so when Allah's Messenger (Aisha said, "I have not seen any woman suffering as much as the believing women. Look! Her skin is greener than her clothes!" (...) Abdur-Rahman said, "By Allah O Allah's Messenger (Allah's Messenger (A

Hadith: Sahih Muslim 4:2127: (...) A'isha, that you are out of breath? I said: There is nothing. He said: Tell me or the Subtle and the Aware would inform me. I said: Messenger of Allah, may my father and mother be ransom for you, and then I told him (the whole story). He said: Was it the darkness (of your shadow) that I saw in front of me? I said: Yes. He struck me on the chest which caused me pain, or

The book in PDF, page 505 (Sahih Muslim 2256): "He gave me a painful shove on the chest"

Sahih Muslim 4:2127 (hadithcollection.com): "He struck me on the chest which caused me pain"



Video: Moroccan state TV channel teaches women how to hide evidence of domestic abuse (2016)



Article: The Times: "It's OK to beat your wife, says Islamic school book" (2017) Article: The Sunday Times: "Muslim children are being spoon-fed misogyny" (2017)

Article: BBC: Imam rapped for wife-beating book

Article: NYtimes: Spain Sentences Imam for Book Offering Advice on Wife-Beating

Article: RT: "Beating wives if they refuse sex is OK, according to books in Britain's Islamic schools" (2017)

Article: Ottawa Sun: "Book tells Muslim men how to beat and control their wives" (2012)

Article: Daily Mail: "Library books saying it's OK to beat your wife if she refuses sex are among misogynistic material found in Islamic schools across Britain" (2017)

Article: The Independent: "Muslim school where library books said husbands could beat wives to be taken over by Government" (2017)

Article: The Sun: "HATE SCHOOLS Inspectors find books in UK Islamic schools that sanction wife-beating and say women can go to hell for cutting their hair" (2017)

Article: The Express Tribune: "Muslim school where library books said husbands could beat wives to be taken over by UK govt"

Fatwa nr. 164216 at Islam Q&A: Did the Prophet (blessings and peace of Allah be upon him) ever hit his wife 'Aa'ishah (may Allah be pleased with her)?

Video: Scholar: Wife beating is a punishment in islamic religious law

Video: Scholar Hassan al-Laham's tips on beating wives

Video: Scholar: how to beat your wife

Hadith: Muwatta Malik 30:13: "Umar told him to beat his wife"

Hadith: Abu Dawud 39:4478: The Prophet (said: When one of you inflicts a beating, he should avoid striking the face. (sahih)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 496: As for Ali he said: "Women are plentiful, and you can easily change one for another. Ask the slave girl, she will tell you the truth." So the Apostle called Burayra to ask her, and Ali got up and gave her a violent beating first, saying, "Tell the Apostle the truth," to which she replied, "I know only good of her.

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 220: Ali said, "Messenger of God, there are plenty of women; you can exchange them. Ask the slave girl, she will speak the truth to you." "So the Messenger of God (SAAS) called for Burayra to ask her. 'Ali went up to her and struck her violently, saying, "Speak the truth to the Messenger of God (SAAS)!" Burayra replied, "I swear by God, I know nothing but good!

Hadith: Riyad as-Salihin 1:68: 'Umar (May Allah be pleased with him) reported that: The Prophet (said, "No man shall be asked for the reason of beating his wife". [Abu Dawud].

Hadith: Ibn Majah 3:9:1986: It was narrated that Ash'ath bin Qais said: "I was a guest (at the home) of 'Umar one night, and in the middle of the night he went and hit his wife, and I separated them. When he went to bed he said to me: 'O Ash'ath, learn from me something that I heard from the Messenger of Allah "A man should not be asked why he beats his wife, and do not go to sleep until you have prayed the Witr." (Hasan)

Hadith: Abu-Dawud 11:2142: Chapter: Regarding Hitting Women: Narrated Umar ibn al-Khattab: The Prophet (عليه وسلم) said: A man will not be asked as to why he beat his wife.

Video: : "A man should not be asked on why he beat his



wife", Sheikh Haitam Haddad (UK)

Hadith: Ibn Majah: 3:9:1851: Sulaiman bin Amr bin Ahwas said: "My father told me that he was present at the Farewell Pilgrimage with the Messenger of Allah. He praised and glorified Allah, and reminded and exhorted (the people). Then he said: 'I enjoin good treatment of women, for they are prisoners with you, and you have no right to treat them otherwise, unless they commit clear indecency. If they do that, then forsake them in their beds and hit them, but without causing injury or leaving a mark. If they obey you, then do not seek means of annoyance against them. You have rights over your women and your women have rights over you. (Sahih)

Hadith: Ibn Majah 4:25:3074: Fear Allah with regard to women, for you have taken them as a trust from Allah, and intimacy with them has become permissible to you through Allah's Word. Your rights over them are that they should not allow anyone whom you dislike to sit on your bedding.** If they do that, then hit them, but in a manner that does not cause injury or leave a mark. Their rights over you are that you should provide for them and clothe them in a reasonable manner. (Sahih)

Hadith: Tirmidhi 1:7:1163: He mentioned a story in his narration and he (**the Prophet**) **said:** "And indeed I order you to be good to **the women**, for they are but captives with you over whom you have no power than that, except **if they come with manifest** Fahishah (**evil behavior**). If they do that, then abandon their beds and **beat them** with a beating that is not harmful. And if they obey you then you have no cause against them. (*Sahih*)

Hadith: Abu-Dawud 11:2126: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her

Hadith: Abu Dawud 1:142: Messenger of Allah, I have a wife who has something (wrong) in her tongue, i.e. she is insolent. He said: Then divorce her. I said: Messenger of Allah, she had company with me and I have children from her. He said: Then ask her (to obey you). If there is something good in her, she will do so (obey); and do not beat your wife as you beat your slave-girl. (Sahih)

Hadith: Sahih Bukhari 6:60,:466: Narrated 'Abdullah bin Zama: That he heard the Prophet (عَلَيْ اللهُ) delivering a sermon, and he mentioned the shecamel and the one who hamstrung it. Allah's Messenger (عَلَيْ اللهُ) recited:-- 'When, the most wicked man among them went forth (to hamstrung the she-camel).' (91.12.) Then he said, "A tough man

whose equal was rare and who enjoyed the protection of his people, like Abi Zama went forth to (hamstrung) it."

The Prophet (ﷺ) then mentioned about the women (in his sermon). "It is not wise for anyone of you to lash his wife like a slave, for he might sleep with her the same evening." Then he advised them not to laugh when somebody breaks wind and said, "Why should anybody laugh at what he himself does?"

Hadith: Ibn Majah 3:9:1985: It was narrated that Iyas bin 'Abdullah bin Abu Dhubab said: "The Prophet said: 'Do not beat the female slaves of Allah.' Then 'Umar came to the Prophet and said: 'O Messenger of Allah, the woman have become bold towards their husbands? So order the beating of them,' and they were beaten. Then many women went around to the family of Muhammad,. The next day he said: 'Last night seventy women came to the family of Muhammad, each woman complaining about her husband. You will not find that those are the best of you.' " (Sahih)

al-Tabari vol 9, page 113: "Now then, O people, you have a right over **your wives** and they have a right over you. You have [the right) that they should not cause anyone of whom you dislike to tread your beds; and that they should not commit any open indecency (fallishah).772 If they do, then **God permits you to shut them in separate rooms and to beat them**, but not severely. If they abstain from [evil], they have the right to their food and clothing in accordance with custom IM -m aruf). **Treat women well, for they are [like] domestic animals** ('awdnm) with you and do not possess anything for themselves.

Hadith: Abu Dawud 39:4456: This tradition has been transmitted by Abu Hurairah from the Prophet (Line). This version has: He said each time: He should give her the <u>appropriate</u> beating according to Allah's Book, but not Hurl reproaches at her. He said a fourth time: If she does it again, he should give her the appropriate beating according to Allah's Book, and then should sell her even if only for a rope of hair. (sahih)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 651: You have rights over your wives and they have rights over you. You have the right that they should not defile your bed and that they should not behave with open unseemliness. If they do, God allows you to put them in separate rooms and to beat them but not with severity. If they refrain from these things they have the right to their food and clothing with kindness.

Hadith: Abu Dawud 39:4458: A slave-girl belonging to the house of the Apostle of Allah (committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Hadith: Ibn Majah 3:9:1850: It was narrated from Hakim bin Muawiyah, from his father, that: a man asked the Prophet ("What are the right of the woman over her husband?" He said: "That he should feed her as he feeds himself and clothe her as he clothes himself; he should not strike her on the face nor disfigure her, and he should not abandon her except in the house (as a form of discipline)."

Hadith: Abu Dawud 11:2137: Narrated Mu'awiyah al-Qushayri: Mu'awiyah asked: Messenger of Allah, what is the right of the wife of one of us over him? He replied: That you should give her food when you eat, clothe her when you clothe yourself, do not strike her on the face, do not revile her or separate yourself from her except in the house. Abu Dawud said: The meaning of "do not revile her" is, as you say: "May Allah revile you". (Sahih)

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 541-542: DEALING WITH A REBELLIOUS WIFE

(2) It is not lawful for a wife to leave the house except by the permission of her husband, (...) Nor may she be alone with a nonfamily-member male, under any circumstances. (3) It is obligatory for a wife to obey her husband as is customary in allowing him full lawful sexual enjoyment of her person. (...) (4) If the wife does not fulfill one of the above-mentioned obligations, she is termed "rebellious" (nashiz), and the husband takes the

following steps to correct matters: (...) it is permissible for him to hit her if he believes that hitting her will bring her back to the right path

Hadith: Riyad as-Salihin 1:279: Messenger of Allah (عليه) said, "Do not beat Allah's bondwomen." When 'Umar (May Allah be pleased with him) came to Messenger of Allah (عليه) and complained saying: "The women have become very daring towards their husbands," He (عليه) gave permission to beat them. Then many women went to the family of the Messenger of Allah (wives) complaining of their husband

Hadith: Sahih Muslim 9:3526: So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. <u>But</u> Allah's Messenger (Allah) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him

Beat her, but not in the face:

Hadith: Abu Dawud 11:2137: Narrated Mu'awiyah al-Qushayri: Mu'awiyah asked: **Apostle of Allah**, what is the right of the wife of one of us over him? **He replied:** That you should give her food when you eat, clothe her when you clothe yourself, **do not strike her on the face** (*sahih*)

Hadith: Abu Dawud 39:4478 - Chapter: Striking the face in hadd (punishment):

Narrated Abu Hurayrah: The Prophet (ملي الله) said: When one of you inflicts a beating, he should avoid striking the face. (Sahih)

Hadith: Sahih Bukhari 3:46:734 - Chapter: If somebody beats a slave, he should avoid his face: Narrated Abu Huraira: The Prophet (مالية) said, "If somebody fights (or beats somebody) then he should avoid the face."

Tafsir Quran 4:34 (explanation, interpretation commentary of the Quran by al-Jalalayn):

Men are in charge of, they have authority over, women, disciplining them and keeping them in check because of that with which God has preferred the one over the other, that is, because God has given them the advantage over women, in knowledge, reason authority and otherwise, and because of what they expend, on them [the women], of their property. Therefore righteous women, among them, are obedient, to their husbands, guarding in the unseen, that is, [guarding] their private parts and otherwise during their spouses' absence, because of what God has guarded, for them, when He enjoined their male spouses to look after them well. And those you fear may be rebellious, disobedient to you, when such signs appear, admonish them, make them fear God, and share not beds with them, retire to other beds if they manifest such disobedience, and strike them, but not violently

Tafsir Quran 4:34 (explanation, interpretation commentary of the Quran by Ibn Kathir):

(Men are the protectors and maintainers of women,) meaning, the man is responsible for the woman, and he is her maintainer, caretaker and leader who disciplines her if she deviates. (because Allah has made one of them to excel the other,) meaning, because men excel over women and are better than them for certain tasks. This is why prophethood was exclusive of men, as well as other important positions of leadership. The Prophet said, (People who appoint a woman to be their leader, will never achieve success.)

Tafsir Quran 4:34 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Dealing with the Wife's Ill-Conduct

Allah said, (As to those women on whose part you see ill conduct,) meaning, the woman from whom you see ill conduct with her husband, such as when she acts as if she is above her husband, disobeys him, ignores him, dislikes him, and so forth. When these signs appear in a woman, her husband should advise her and remind her of Allah's torment if she disobeys him. Indeed, Allah ordered the wife to obey her husband and prohibited her from disobeying him, because of the enormity of his rights and all that he does for her. The Messenger of Allah said, Allah's statement, (beat them) means, if advice and ignoring her in the bed do not produce the desired results, you are allowed to discipline the wife, without severe beating. Muslim recorded that Jabir said that during the Farewell Hajj, the Prophet said;

(Fear Allah regarding women, for they are your assistants. You have the right on them that they do not allow any person whom you dislike to step on your mat. However, if they do that, you are allowed to discipline them lightly. They have a right on you that you provide them with their provision and clothes, in a reasonable manner.) Ibn `Abbas and several others said that the Ayah refers to a beating that is not violent. Al-Hasan Al-Basri said that it means, a beating that is not severe.

Hadith: Sahih Muslim 9:3506: Jabir b. 'Abdullah (Allah be pleased with them) reported: (...) 'Umar and he sought permission and it was granted to him, and he found Allah's Apostle (عليه) sitting sad and silent with his wives around him. He (Hadrat 'Umar) said: I would say something which would make the Prophet (عليه) laugh, so he said: Messenger of Allah, I wish you had seen (the treatment meted out to) the daughter of Khadija when you asked me some money, and I got up and slapped her on her neck. Allah's Messenger (may peace be upon him) laughed and said: They are around me as you see, asking for extra money. Abu Bakr (Allah be pleased with him) then got up went to 'A'isha (Allah be pleased with her) and slapped her on the neck and 'Umar stood up before Hafsa and slapped her saying: You ask Allah's Messenger (عليه) which he does not possess. They said: By Allah, we do not ask Allah's Messenger (عليه) for anything he does not possess. Then he withdrew from them for a month or for twenty-nine days. Then this verse was revealed to him:" Prophet: Say to thy wives... for a mighty reward" (xxxiii. 28).

Quran 38:40: And take in your hand a bundle of thin grass and strike therewith (your wife)

Prostitution



Today this is allowed on a government level in the islamic world. Iran is one example. The dance is called "arab malaya" and the legal prostitution, provided by the government is called "muta marriage" (temporary marriage).

Video 1: https://youtu.be/eIpo6vrTQUM?t=1m59s

Video 2: https://www.youtube.com/watch?v=-xUXYNzHpWI

Video 3: https://www.youtube.com/watch?v=SRVAEmbVNZU

The verse of Muta marriage / "temporary marriage" was made lawful by Allah, which Allah confirms in the Quran:

Ouran 4:24: Also (forbidden are) women already married, except those (slaves) whom your right hands chastity, not committing illegal sexual intercourse, so with those of whom you have enjoyed sexual relations, give them their Mahr (gift, money) as prescribed; but if after a Mahr is prescribed, you agree

Tafsir Quran 4:24 (context, explanation, interpretation, commentary of the Quran by Ibn Abbas): your money marrying women for an agreed period of time (zawaj al-mut'ah) (...) Allah is ever Knower) in relation to making lawful to you marriage for an agreed, limited period of time. (Wise) in

Tafsir Quran 4:24 (context, explanation, interpretation, commentary of the Quran by Ibn Kathir): Allah said (...) you are <u>allowed</u> to use your <u>money</u> to marry up to four wives <u>and</u> for (the purchase of) as many female slaves as you like, all through legal means, (desiring) chastity, not fornication.) Allah's statement, (So with those among them whom you have enjoyed, give them their required due,) means, to enjoy them sexually, surrender to them their rightful dowry (money, gift) as compensation.

Prohibiting the Mut`ah of Marriage

was revealed about the Mut'ah marriage. A Mut'ah marriage is a marriage that ends upon a predeterminied date. In the Two Sahihs, it is recorded that the Leader of the Faithful 'Ali bin Abi Talib of Makkah, and that the Prophet said, (O people! I allowed you the Mut'ah marriage with women before. Now, Allah has prohibited it until the Day of Resurrection.

Hadith: Sahih Muslim 8:3255: Sabra al-Juhani reported on the authority of his father that while he was with Allah's Messenger (علي he said: O people, I had permitted you to contract temporary marriage with women, but Allah has forbidden it (now) until the Day of Resurrection. So he who has any

(woman with this type of marriage contract) he should let her off, and do not take back anything you have given to them (as dower).

Neither Muhammad or Allah - the <u>only</u> authorities for Islam, forbad prostitution as it continued after his death. It is claimed that it was cancelled by Umar, the second leader of the caliphate, after Muhammad's death:

Hadith: Sahih Muslim 8:3248: Ibn Uraij reported: 'Ati' reported that jibir b. Abdullah came to perform 'Umra, and we came to his abode, and the people asked him about different things, and then they made a mention of temporary marriage, whereupon he said: Yes, we had been benefiting ourselves by this temporary marriage during the lifetime of the Holy Prophet (and during the time of Abu Bakr and 'Umar.

Hadith: Sahih Muslim 8:3249: We contracted temporary marriage giving a handful of tales or flour as a dower during the lifetime of Allah's Messenger (all and during the time of Abu Bakr until 'Umar forbade it in the case of 'Amr b. Huraith.

Hadith: Sahih Bukhari 6:60:139: We used to participate in the holy wars carried on by the Prophet and we had no women (wives) with us. So we said (to the Prophet). "Shall we castrate ourselves?" But the Prophet forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment (clothes), and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

Hadith: Sahih Bukhari 7:62:13: Narrated 'Abdullah: We used to participate in the holy battles led by Allah's Messenger (ماللي and we had nothing (no wives) with us. So we said, "Shall we get ourselves castrated?" He forbade us that and then allowed us to marry women with a temporary contract (2) and recited to us: -- 'O you who believe! Make not unlawful the good things which Allah has made lawful for you, but commit no transgression.' (5.87)

Hadith: Sahih Muslim 8:3257 - Chapter: Mut'ah Marriage: It was permitted then abrograted, then permitted then abrogated, and it will remain Forbidden until the day of resurrection: 'Abd al-Malik b. Rabi' b. Sabraal-Juhanni reported on the authority of his father who narrated it on the authority of his father (i e. 'Abd al-Malik's grandfather, Sabura al-Juhanniy Allah's Messenger (علي permitted us to contract temporary marriage in the Year of Victory, as we entered Mecca, and we did come out of it but he forbade us to do it.

Hadith: Sahih Muslim 8:3253: Rabi' b. Sabra reported that his father went on an expedition with Allah's Messenger (المعرفة) during the Victory of Mecca, and we stayed there for fifteen days (i. e. for thirteen full days and a day and a night), and Allah's Messenger (المعرفة) permitted us to contract temporary marriage with women. So I and another person of my tribe went out, and I was more handsome than he, whereas he was almost ugly. Each one of us had a cloaks, My cloak was worn out, whereas the cloak of my cousin was quite new. As we reached the lower or the upper side of Mecca, we came across a young woman like a young smart long-necked she-camel. We said: Is it possible that one of us may contract temporary marriage with you? She said: What will you give me as a dower? Each one of us spread his cloak. She began to cast a glance on both the persons. My companion also looked at her when she was casting a glance at her side and he said: This cloak of his is worn out, whereas my cloak is quite new. She, however, said twice or thrice: There is no harm in (accepting) this cloak (the old one). So I contracted temporary marriage with her, and I did not come out (of this) until Allah's Messenger (معرفة) declared it forbidden.

Hadith: Sahih Bukhari 7:62:51: Narrated Abu Jamra: I heard Ibn `Abbas (giving a verdict) when he was asked about the Mut'a with the women, and he permitted it (Nikah-al-Mut'a).

Hadith: an-Nasa'i 3:24:2737: It was narrated that Ibn 'Abbas said: "I heard 'Umar say" 'By Allah, I forbid you to forbid you to perform Tamattur (temporary marriage),' but it is mentioned in the Book of Allah and the Messenger of Allah did it" meaning 'Umrah with Hajj. (Sahih)

The footnote clarifies that Tamattur refers to temporary marriage:

Footnote page 473-474 in the book, can be read in pdf format here:

Means 'Umrah with Hajj: This clarification was made because the term Muta' signifies temporary marriage which is forbidden, lest somebody consider it (the temporary marriage) permissible, taking the term to mean that. Or lest one attribute its permission to 'Umar or Ibn 'Abbas, as some people misunderstood it.

Hadith: Ibn Majah 3:9:1963: It was narrated that Ibn 'Umar said: "When 'Umar bin Khattab was appointed caliph, he addressed the people and said: 'The Messenger of Allah permitted temporary marriage for us three times, then he forbade it. By Allah, If I hear of any married person entering a temporary marriage, I will stone him to death, unless he can bring me four witnesses who will testify that the Messenger of Allah, allowed it after he forbade it'." (Hasan)

At time, Umar was wrong about Islam, when he became the second leader of the caliphate. Prior to praying, there is a cleaning procedure with water. In situation where water is lacking and your hands is dirty from semen ejaculation, you can use dust as symbolic cleaning. Umar told a man to not pray instead which goes again islamic ritual and he was corrected by another muslim:

Hadith: Ibn Majah 1:1:569: It was narrated from Sa'eed bin 'Abdur-Rahman bin Abza from his father, that: A man came to 'Umar bin khattab and said: "I became impure following sexual emission and cannot find any water." 'Umar said to him: "Do not pray." But 'Ammar bin Yasir said: "Do you not remember, O Commander of the Believers, when you and I were on a military expedition and we became sexually impure and could not find water? As for you, you did not pray, but I rolled in the dust and then prayed When I came to the Prophet and told him what had happened, he said: 'It would have been enough for you (to do this).' (Then demonstrating) the Prophet struck the ground with his hands, then blew on hem, and wiped his face and palms with them." (Sahih)

Hadith: Sahih Muslim 3:718: Abd al-Rabmin b. Abza narrated It on the authority of his father that a man came to 'Umar and said: I am (at times) affected by seminal emission but find no water. He ('Umar') told him not to say prayer. 'Ammar then said. Do you remember, O Commander of the Faithful, when I and you were in a military detachment and we had had a seminal emission and did not find water (for taking bath) and you did not say prayer, but as for myself I rolled in dust and said prayer, and (when it was mentioned before) the Apostle (علي المعالفة It was enough for you to strike the ground with your hands and then blow (the dust) and then wipe your face and palms. Umar said: 'Ammar, fear Allah. He said: If you so like, I would not narrate it. A hadith like this has been transmitted with the same chain of transmitters but for the words: 'Umar said: We hold you responsible for what you claim."

Temporary marriage - for how long?:

Hadith: Sahih Bukhari 7:62:52: While we were in an army, Allah's Apostle came to us and said, "You have been allowed to do the Mut'a_(marriage), so do it." Salama bin Al-Akwa' said: Allah's Apostle's said, "If a man and a woman agree (to marry temporarily), their marriage should last for three nights, and if they like to continue, they can do so; and if they want to separate, they can do so." I do not know whether that was only for us or for all the people in general. Abu Abdullah (Al-Bukhari) said: 'Ali made it clear that the Prophet said. "The Mut'a marriage has been cancelled (made unlawful)."

Hadith: Sahih Muslim 8:3252: Allah's Messenger () permitted temporary marriage for us. So I and another person went out and saw a woman of Bana 'Amir, who was like a young long-necked she-camel. We presented ourselves to her (for contracting temporary marriage), whereupon she said:

What dower would you give me? I said: My cloak. And my companion also said: My cloak. And the cloak of-my companion was superior to my cloak, but I was younger than he. So when she looked at the cloak of my companion she liked it, and when she cast a glance at me I looked more attractive to her. She then said: Well, you and your cloak are sufficient for me. I remained with her for three nights, and then Allah's Messenger ((All good) said: He who has any such woman with whom he had contracted temporary marriage, he should let her off.

Also in: Sahih Muslim 8:3253

Hadith: Bulugh al-Maram 8:33: Narrated Salamah bin al-Akwa' (RA): In the year of Autas, Allah's Messenger (عليه) permitted Mut'a (temporary marriage) for three nights, then he prohibited (afterwards). [Reported by Muslim].

Hadith: Sahih Muslim 8:3247: Allah's Messenger (عليه) came to us and permitted us to contract temporary marriage.

Hadith: Sahih Muslim 8:3246: Jabir b. 'Abdullah and Salama b. al-Akwa' said: There came to us the proclaimer of Allah's Messenger (Allah's Messeng

Hadith: Sahih Bukhari 7:62:10: 'Abdur-Rahman bin 'Auf came (from Mecca to Medina) and the Prophet made a bond of brotherhood between him and Sad bin Ar-Rabi' Al-Ansari. Al-Ansari had two wives, so he suggested that 'Abdur-Rahman take half, his wives and property.

Hadith: Sahih Muslim 9:3526: So far as Abu Jahm is concerned, he is a great beater of women, but Usama b. Zaid... She pointed with her hand (that she did not approve of the idea of marrying) Usama. <u>But</u> Allah's Messenger (Allah) said: Obedience to Allah and obedience to His Messenger is better for thee. She said: So I married him

Hadith: Ibn Majah 3:10:2054: the Prophet (said: No woman asks for divorce when it is not absolutely necessary, but she will never smell the fragrance of paradise

Hadith: Ibn Majah 3:10:2088: It was narrated that 'Abdullah bin 'Umar said: "I had a wife whom I loved, but my father hated her. 'Umar mentioned that to the Prophet (all be and he ordered me to divorce her, so I divorced her."

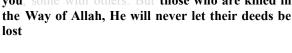
Hadith: Ibn Majah 5:37:4337: the Messenger of Allah (said: "There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member (private part) that never becomes flaccid (i.e., soft and limp)."

(a promise of a private part that is hard while having sex with his 70 women from hell)

Heaven - 72 virgins

Hadith: Tirmidhi 3:20:1663: the Messenger of Allah (عليه عليه) said: "There are six things with Allah for the martyr. He is forgiven with the first flow of blood (he suffers), he is shown his place in Paradise, he is what is in it - he is married to seventy two wives along Al-Huril-'Ayn of Paradise, and he may intercede (save) for seventy of his close relatives." (from hell) (Hasan)

Quran 47:4: But (He lets you fight), in order to test you, some with others. But those who are killed in the Way of Allah, He will never let their deeds be



Tafsir Quran 47:4 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Allah's Messenger said, (A martyr is allowed to intercede for seventy members of his household.)

meaning, He will guide them to Jannah (paradise).



Video: Australian Sheik Feiz Muhammad: Promise of 72 women & guarantee 70 relatives to heaven



Video: Mother sending several of her kids for suicide missions, which guarantees 70 relatives a place in heaven

Hadith: Abu Dawud 14:2516: As the first drop of his blood gushes forth, a martyr is granted six merits: all of his sins are forgiven, he is shown his place in Paradise, he is married to wide-eyed Huris, he is secured from the great fear (on Judgement Day) and the torment of the grave (...) The Prophet (said: The intercession of a martyr will be accepted for seventy members of his family. (save them from hell) (Sahih)

Video: Sheikh Omar Nofal, a judge in Gaza



Sharia appeals court, Hamas Al-Aqsa TV channel Article: Breitbart: "Palestinian Cleric Affirms 72 Virgins for 'Martyrs' Who Attack Israel" (2018)





Video: Palestinian-Jordanian Cleric, Mashhoor bin Hassan Aal Salman: Allah gives a penis, which never bends, to women in Jannah (heaven) (2015)

Hadith: Ibn Majah 5:37:4337: the Messenger of Allah () said: "There is no one whom Allah will admit to Paradise but Allah will marry him to seventy-two wives, two from houris (heavenly wives) and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that never becomes flaccid (i.e., soft and limp)."

(a promise of a private part that is hard while having sex with 70 women from hell)

Hadith: Tirmidhi 4:12:2536: Anas narrated that the Prophet (s.a.w) said: "The believer shall be given in paradise such and such strength in intercourse." it was said: "O Messenger of Allah! And will he able to do that?" He said: "He will be given the strength of a hundred."

Rewarded with 70 000 wives for fighting jihad:

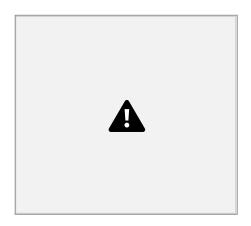
Hadith: Ibn Majah 4:24:2780: It was narrated from Anas bin Malik that the Messenger of Allah (said: "The horizons will be opened to you, and you will conquer a city called Qazvin. Whoever is stationed there for forty days or forty nights, will have pillars of gold in Paradise, with green chrysolite and topped by a dome of rubies. It will have seventy thousand doors, at each door will be a wife from among the wide-eyed houris.""

They become virgins after every sexual intercourse, and the promise is 100 virgins per day:

Quran 56:35-37: We have produced the women of Paradise in a [new] creation. And made them virgins, Devoted [to their husbands] and of equal age, Devoted [to their husbands] and of equal age

Tafsir Quran 56:35 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

and made them virgins immaculate — every time their spouses enter them they find them <u>virgins</u> nor is there any pain of defloration



Tafsir Quran 56:35 (explanation, interpretation commentary of the Quran by Ibn Kathir):

The Ayat (verse) describe the women who will be on the beds and couches, but since mentioning the beds hints to them, they were not directly mentioned, (...) Abu Dawud At-Tavalisi recorded that Anas said

that the Messenger of Allah said, (ويُعْطَى الْمُؤْمِنُ فِي الْحَلَّةُ قُوَّةً كَذَا وَكَذَا فِي الْسَنَاءِ) (In Paradise, the believer will be given such and such strength for women.) Anas said, "I asked, 'O Allah's Messenger! Will one be able to do that' He said, (عُعْطَى قُوَّةً مِاللَّهُ) (He will be given the strength of a hundred (men).)" At-Tirmidhi also recorded it and said, "Sahih Gharib." Abu Al-Qasim At-Tabarani recorded that Abu Hurayrah said that the Messenger of Allah was asked, "O Allah's Messenger! Will we have sexual intercourse with our wives in Paradise" He said, (اللهُ عَلَى اللهُ عَلَى الل

Tafsir Quran 56:36 (explanation, interpretation, commentary of the Quran by Ibn Abbas):
Lovers) to their husbands and flirtatious with them, (friends) all with the same age, i.e. 33 years of age

Hadith: Tirmidhi 4:12:2562: the Messenger of Allah (s.a.w) said: "The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives.

Quran 78:31-36: for the Muttaqun (the righteous), there will be a success (Paradise); Gardens and vineyards, And young full-breasted (mature) maidens of equal age; And a full cup (of wine).

Quran 36:55-56: Verily, the dwellers of the Paradise, that Day, will be busy with joyful things. They and their wives will be in pleasant shade

Tafsir Quran 36:55 (explanation, interpretation commentary of the Quran by al-Jalalayn): Indeed today the inhabitants of Paradise are busy [oblivious] to what the inhabitants of the Fire are suffering, busy delighting in pleasures such as deflowering virgins

Quran 56:22-24: And (there will be) Hur (fair females) with wide, lovely eyes (as wives for "Al-Muttaqun" the pious Like unto preserved pearls. A reward for what they used to do.

Hadith: Sahih Muslim 32:6222: Abdith: Sahih Muslim 32u Huraira reported Allah's Messenger (as saying: The gates of Paradise are not opened but on two days, Monday and Thursday. and then every servant (of Allah) is granted pardon

Hadith: Sahih Bukhari 6:60:402: Allah's Apostle said, "In Paradise there is a pavilion made of a single hollow pearl sixty miles wide, in each corner of which there are wives who will not see those in the other corners; and the believers will visit and enjoy them.

Quran 55:54-56: [They are] reclining on beds whose linings are of silk brocade, and the fruit of the two gardens is hanging low. So which of the favors of your Lord would you deny? In them are women limiting [their] glances, untouched before them by man or jinni

Quran 4:57: We shall admit them to Gardens under which rivers flow (Paradise), abiding therein forever. Therein they shall have Azwajun Mutahharatun (purified mates or wives)

Hadith: Sahih Bukhari 4:52:48: He said, "Paradise has one-hundred grades which Allah has reserved for the Mujahidin (Muslim fighter) who fight in His Cause, and the distance between each of two grades is like the distance between the Heaven and the Earth. So, when you ask Allah (for something), ask for Al-firdaus which is the best and highest part of Paradise."

Hadith: Sahih Muslim 20:4645: It has been narrated on the authority of Abu Sa'id Khudri that the Messenger of Allah (Allah) said (to him): Abu Sa'id, whoever cheerfully accepts Allah as his Lord, Islam as his religion and Mubammad as his Apostle is necessarily entitled to enter Paradise. He (Abu Sa'id) wondered at it and said: Messenger of Allah, repeat it for me. He (the Messenger of Allah) did that and said: There is another act which elevates the position of a man in Paradise to a grade one hundred (higher), and the elevation between one grade

and the other is equal to the height of the heaven from the earth. He (Abu Sa'id) said: What is that act? He replied: **Jihad in the way of Allah!**

Quran 3:169-170: And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision, Rejoicing in what Allah has bestowed upon them of His bounty (reward), and they receive good tidings about those [to be martyred] after them who have not yet joined them - that there will be no fear concerning them, nor will they grieve.

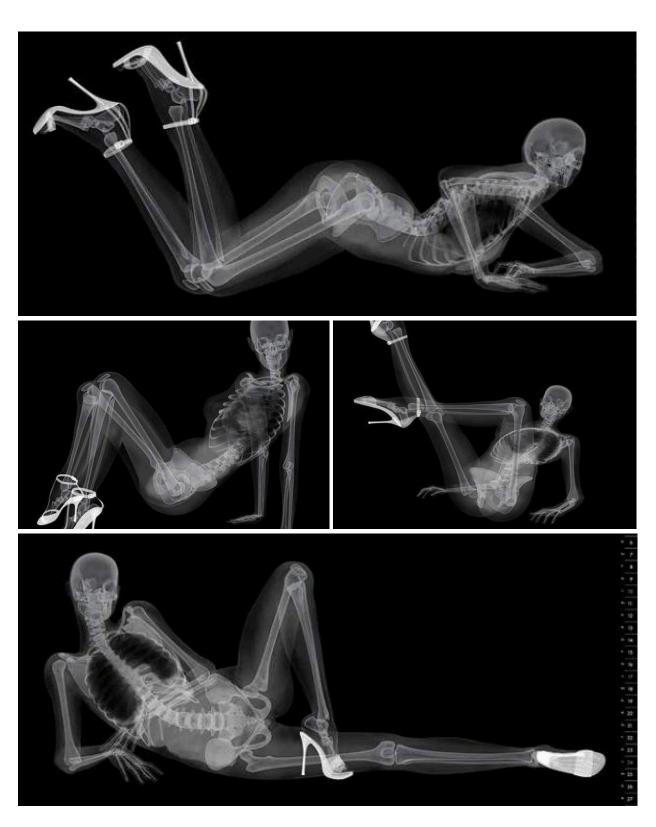
Hadith: Sahih Bukhari 5:59:41: The people said, "Congratulations to him for the martyrdom."



Hadith: Tirmidhi 4:12:2550: 'Ali narrated that the Messenger of Allah (s.a.w) said: "Indeed in Paradise there is a market in which there is no buying nor selling- except for images of men and women. So whenever <u>a man</u> desires an image, he enters it."

Hadith: Tirmidhi 4:12:2563: Abu Sa'eed Al-Khudri narrated that the Messenger of Allah (s.a.w) said: "The believer, when he desires a child in Paradise, he shall be carried (in pregnancy), born, and complete his aging in an hour as he desires." (Hasan)

Hadith: Sahih Bukhari 4:54:476: The Prophet said, "The first batch (of people) who will enter **Paradise** will be (glittering) like the full moon, and the batch next to them will be (glittering) like the most brilliant star in the sky. Their hearts will be as if the heart of a single man, for they will have neither enmity nor jealousy amongst themselves; **everyone will have two wives from the houris** (heavenly wives), (who will be so beautiful, pure and transparent that) the marrow of **the bones of their legs will be seen through the bones and the flesh.**



Hell - mostly women

Hadith: Sahih Bukhari 1:2:29: The Prophet said: "I was shown the Hell-fire and that the majority of its dwellers were women who were ungrateful." It was asked, "Do they disbelieve in Allah?" (or are they ungrateful to Allah?) He replied, "They are ungrateful to their husbands

Hadith: Sahih Bukhari 1:6:301: "Once Allah's Apostle went out to the Musalla (to offer the prayer) o 'Id-al-Adha or Al-Fitr prayer. Then he passed by the women and said, "O women! Give alms, as I have seen that the majority of the dwellers of Hell-fire were you (women)." They asked, "Why is it so, O Allah's Apostle?" He replied, "You curse frequently and are ungrateful to your husbands. I have not seen anyone more deficient in intelligence and religion than you (women). A cautious sensible man could be led astray by some of you." The women asked, "O Allah's Apostle! What is deficient in our intelligence and religion?" He said, "Is not the evidence of two women equal to the witness of one man?" They replied in the affirmative. He said, "This is the deficiency in her intelligence. Isn't it true that a woman can neither pray nor fast during her menses?" The women replied in the affirmative. He said, "This is the deficiency in her religion."

Hadith: Sahih Bukhari 4:54:464: Narrated Imran bin Husain: The Prophet (عَالَوْهَا) said, "I looked at Paradise and found poor people forming the majority of its inhabitants; and I looked at Hell and saw that the majority of its inhabitants were women."

Ouran 69:32: And then insert him in a chain whereof the length is seventy cubits.

Tafsir Quran 69:32 (explanation, interpretation commentary of the Quran by Ibn Abbas): (And then insert him in a chain) **insert the chain in his anus and extract it from his mouth**, and what remains of it turn it round his neck (whereof the length) and width (is seventy cubits) cubits of the angel; it is also said this means: 70 fathoms

Quran 8:15-16: When you meet those who disbelieve, in a battle-field, never turn your backs to them. And whoever turns his back to them on such a day - unless it be a stratagem of war, or to retreat to a troop (of his own), - he indeed has drawn upon himself wrath from Allah. And his abode is Hell and worst indeed is that destination!

Quran 19:70-72: Then, verily, We know best those who are most worthy of being burnt therein. There is <u>not</u> one of you but will pass over it (Hell): this is with your Lord; a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists (non-muslims) and wrongdoers) therein (humbled) to their knees (in Hell).

Ouran 4:145: the hypocrites (muslims) will be in the lowest depth (grade) of the Fire

Hijab, chador, niqab, burqa



Some women chooses the islamic veils, and some don't. Iranian men in hijab are posting pictures of themselves on internet, in solidarity with women that are forced to to be veiled by the islamic government.

Video 1: Iranian men posting picture of themselves in veiling, in solidarity with their women

Video 2: Punishment in Saudi Arabia for not veiling themselves properly

Article: DW: "Half of Iran wants to drop headscarf laws: government report" (2018)

Articles: *The Independent, The Guardian and Expressen (Swedish)*. Here is another interesting article. Article: Huffington Post: "*Unveiled: Three Former Muslim Women Look Back on the Hijab*" (2014)

Article: Daily Mail: "Ex-muslim: I hate the niqab, dehumanising face covering" (2018) Article: Daily Telegraph: "This is a symbol of oppression. Please don't celebrate it" (2015)

First, obedience is important:

Quran 8:13: whoever defies and disobeys Allah and His Messenger, then verily, Allah is Severe in punishment.

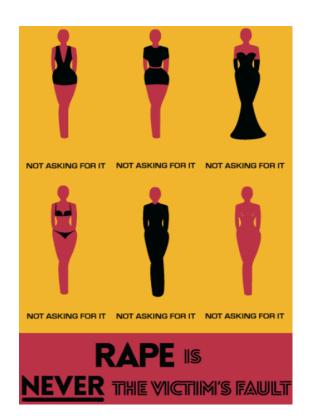
Quran 33:36: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

Hadith: Sahih Bukhari 6:60:318: Narrated Aisha: Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil.

Hadith: Sahih Bukhari 1:4:148: Narrated 'Aisha: The wives of the Prophet (المسلمة) used to go to Al-Manasi, a vast open place (near Baqi' at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet (المسلمة) "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam'a the wife of the Prophet (المسلمة) went out at 'Isha' time and she was a tall lady. 'Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Hadith: Sahih Bukhari 7:62:166: And that happened after the order of Al-Hijab (compulsory veiling) was revealed.

Hadith: Tirmidhi 1:2:377: Aishah narrated that: Allah's Messenger said: "The Salat (prayer) of a women who has reached the age of menstruation is not accepted without a Khimar" (veiling) (Sahih)



Link to photo

In a forum a muslim lady that lives in Canada shares her frustration about the hijab: "Are Muslim women obliged to wear a headscarf?" (2017)

UK famous muslim vlogger Dina Tokio receives hate for removing hijab: "The Bad, the Worse and the Ugly" (2019)

Canadian ex-muslim Yasmine Mohammed on SkyNews: my mother threatened my life for removing the hijab (2019)

Quran 33:59: O Prophet! Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies (i.e. screen themselves completely except the eyes or one eye to see the way). That will be better, that they should be known (as free respectable women) so as not to be annoyed.

Tafsir Quran 33:59 (explanation of the Quran by Ibn Kathir): Ibn 'Abbas said that Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the Jilbab, leaving only one eye showing.

Tafsir Quran 33:59 (explanation by al-Jalalayn): over their faces leaving one eye visible



Video: Ex muslim testimony: "I had no other choice than saying I like wearing hijab" Video: Suleyman, a muslim at Speakers Corner (UK) will explain the point above (2018)

Quran 24:31: say to the believing women that they should lower their gaze (what you look at) and guard their modesty that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms (chest) (...) they should not strike their feet in order to draw attention

Tafsir Quran 24:31 (explanation by Ibn Kathir): The Rulings of Hijab (...) It is also to distinguish the believing women from the women of the Jahiliyyah and the deeds of the pagan women (non-muslims).



Video: Testimony from a Saudi Born Atheist Ex Muslim

Hadith: Sahih Bukhari 6:301: "Allah's Apostle (...) said (...) I have not seen anyone more deficient in intelligence and religion than you (women). A cautious sensible man could be led astray by some of you."

Quran 33:53: O you who believe! Enter not the Prophet's houses, unless permission is given (...) And when you ask (his wives) for anything you want, ask them from behind a screen (curtains): that is purer for your hearts and for their hearts

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'I hate the niqab': Ex-Muslim who runs an atheist blog says she ran away from home after her mother forced her to wear the 'dehumanising' face covering

• Ex-Muslim woman told a Melbourne conference of being forced to wear niqab

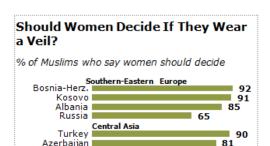
• She spoke of how her mother forced her to wear the Islamic facial covering

• The apostate endured being called a whore when she asked to removed it

Article: Mail Online: "I hate the nigab, mother forced her

to wear the 'dehumanising' face covering" (2018)

Video: Saudi Women protest against male guardianship Article: The Guardian: "Thousands of Saudis sign petition to end male guardianship of women"



Article: ArabNews "Saudi women in 2015 constituted 51.8 percent of university students in the Kingdom" (2017)

Red text = important

Article: SVT (Swe): Over 10.000 Saudi women: Do not treat us like second class citizens

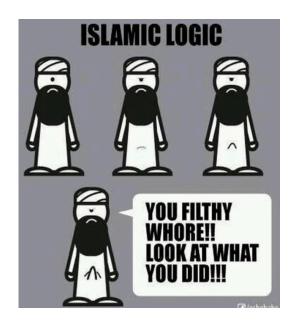
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Video: Masih Alinejad: Iranian journalist exposing hypocrisy of burkini-ban vs. compulsory Hijab

Hadith: Sahih Muslim 7:2789: Messenger of Allah, the people are returning with two rewards whereas I am ('A'isha) said: He seated me behind him on his camel. She (further) stated: I lifted my head covering and took it off from my neck. He struck my foot as if he was striking the camel.

Hadith: Sahih Bukhari 5:59:524: The Prophet stayed for three rights between Khaibar and Medina and was married to Safiya. (...) The Muslims said amongst themselves, "Will she (i.e. Safiya) be one of the mothers of the believers (i.e. one of the wives of the Prophet) or just (a lady captive) of what his right-hand possesses" Some of the Prophet's wives), and if he does not make her observe the veil, then she will be his lady slave." So when he

> Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 92, 2013)





Picture 1: link Picture 2: lnk





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Article: Daily Mail: "Muslim abuser who 'didn't know' that sex with a girl of 13 was illegal is spared jail" (2018)

Picture 1: <u>link</u> Picture 2: <u>link</u>





Picture 1: <u>link</u> Picture 2: <u>link</u> Video: Saudi Women protest against male guardianship

Article: The Guardian: "Thousands of Saudis sign petition to end male guardianship of women" Article: SVT (Swe): Over 10.000 Saudi women: Do not treat us like second class citizens

Video: Masih Alinejad: Iranian journalist exposing hypocrisy of burkini-ban vs. compulsory Hijab

Article: The Atlantic news: Top female chess players in the world say they won't compete in Iran if they're forced to

wear the Islamic headscarf.

Article: The Guardian: World chess player urges contenders to look beyond hijab law







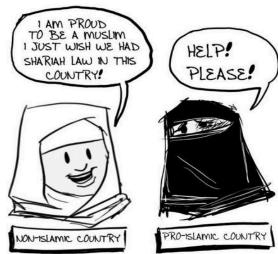


The full text of Article 152 in the Memorandum to Sudanese Penal Code 1991 is:

152 Obscene and Indecent Acts

(1) Whoever does in a public place an indecent act or an act contrary to public morals or wears an obscene outfit or contrary to public morals or causing an annoyance to public feelings shall be punished with flogging which may not exceed forty lashes or with fine or with both.

Article: Amnesty: "SUDAN: Amnesty international calls on government to repeal law penalizing women for wearing trousers" (2009)





Hadith: Abu Dawud 2:641: Narrated Aisha, Ummul Mu'minin: The Prophet (said: Allah does not accept the prayer of a woman who has reached puberty unless she wears a veil. (Sahih)

Hadith: Ibn Majah 1:1:655: It was narrated from 'Aishah that: The Prophet said: "Allah does not accept the prayer of a woman who menstruates (i.e., an adult woman) except with a head cover." (Sahih)



Hadith: Sahih Bukhari 5:59:462: Narrated 'Aisha: (...) Allah's order of veiling (the women) had been revealed. (...) When he reached my place in the morning, he saw the figure of a sleeping person and he recognized me on seeing me as he had seen me before the order of compulsory veiling (was prescribed). So I woke up when he recited Istirja' (i.e. "Inna li I-lahi wa inna llaihi raji'un") as soon as he recognized me. I veiled my face with my head cover at once, and by Allah, we did not speak a single word, and I did not hear him saying any word besides his Istirja'

Hadith: Sahih Bukhari 1:8:395: Narrated Umar (bin Al-Khattab): (...) as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (Allah')! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed.

Hadith: Abu Dawud 33:4092: Narrated Aisha, Ummul Mu'minin: Asma, daughter of AbuBakr, entered upon the Messenger of Allah (allah (allah

wearing thin clothes. The Messenger of Allah (turned his attention from her. He said: O

Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of body except this and this, and he pointed to his face and hands. (Sahih)

Hadith: Abu Dawud 33:4094: Narrated Anas ibn Malik: The Prophet (brought Fatimah a slave which he donated to her. Fatimah wore a garment which, when she covered her head, did not reach her feet, and when she covered her feet by it, that garment did not reach her head. When the Prophet (saw her struggle, he said: There is no harm to you: Here is only your father and slave. (Sahih)

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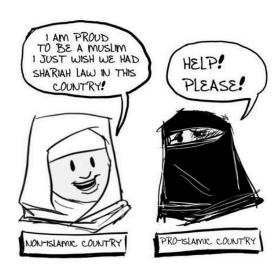
Hadith: Sahih Bukhari 6:60:282: Narrated Safiya bint Shaiba: 'Aisha used to say: "When (the Verse): "They should draw their veils over their necks and bosoms," was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth."

What is the reason for veiling women?

- 1. distinguish muslim women from non-muslims
- 2. distinguish muslim women from *slave women & prostitutes*
- help men to avoid feelings of sexually attraction which could lead to harassment

Hadith: Sahih Bukhari 6:60:313: Narrated `Umar: I said,
"O Allah's Messenger (مَالِي اللهُ الله

Tafsir Quran 33:59 (explanation of the Quran by Ibn Abbas): (O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them) to cover their necks and bosoms ((when they go abroad). That will be better, that so they may be recognised) as free women (and not annoyed) and not be harmed by the



fornicators. (Allah is ever Forgiving) He forgives what they have done in the past, (Merciful) He shows mercy on them regarding that which they will do in the future.

Tafsir Quran 33:59 (explanation of the Quran by al-Jalalayn):

O Prophet! Tell your wives and daughters and the women of the believers to draw their cloaks closely over themselves jalābīb is the plural of jilbāb which is a wrap that covers a woman totally — in other words let them pull part of it also over their faces leaving one eye visible when they need to leave the house for something. That makes it likelier that they will be known to be free women and not be molested by being approached. In contrast slavegirls did not use to cover their faces and so the disbelievers used to pester them. And God is Forgiving of any occasion in the past when they may have neglected to cover themselves Merciful to them in His veiling them.

Tafsir Quran 33:59 (explanation of the Quran by Ibn Kathir):

The Command of Hijab

Here Allah tells His Messenger to command the believing women -- especially his wives and daughters, because of their position of honor -- to draw their Jilbabs over their bodies, so that they will be distinct in their appearance from the women of the Jahiliyyah (non-muslims) and from slave women. The Jilbab is a Rida', worn over the Khimar. This was the view of Ibn Mas'ud, 'Ubaydah, Qatadah, Al-Hasan Al-Basri, Sa'id bin Jubayr, Ibrahim An-Nakha'i, 'Ata' Al-Khurasani and others. It is like the Izar used today. Al-Jawhari said: "The Jilbab is the outer wrapper. 'Ali bin Abi Talhah reported that Ibn 'Abbas said that Allah commanded the believing women, when they went out of their houses for some need, to cover their faces from above their heads with the Jilbab, leaving only one eye showing. Muhammad bin Sirin said, "I asked 'Ubaydah As-Salmani about the Ayah: (to draw their Jalabib over their bodies.) He covered his face and head, with just his left eye showing." (That will be better that they should be known so as not to be annoyed.) means, if they do that, it will be known that they are free, and that they are not servants or whores. (And Allah is Ever Oft-Forgiving, Most Merciful.) means, with regard to what happened previously during the days of Jahiliyyah, when they did not have any knowledge about this.

Tafsir Quran 24:31 (explanation of the Quran by Ibn Kathir):

The Rulings of Hijab (

This is a command from Allah to the believing women, and jealousy on His part over the wives of His believing servants. It is also to distinguish the believing women from the women of the Jahiliyyah (non-muslims) and the deeds of the pagan women (non-muslims) (...) this means that she may also wear her adornment in front of other Muslim women, but not in front of the women of Ahl Adh-Dhimmah (Jews and Christians), lest they describe her to their husbands. This is prohibited for all women, but more so in the case of the women of Ahl Adh-Dhimmah, because there is nothing to prevent them from doing that, but Muslim women know that it is unlawful and so, would be deterred from doing it. The Messenger of Allah said: (No woman should describe another woman to her husband so that it is as if he is looking at her.) It was recorded in the Two Sahihs from Ibn Mas'ud. (or their right hand possessions.) Ibn Jarir said, "This means from among the women of the idolators. It is permissible

Grey text = not relevant Black text = relevant Red text = important Blue text = link

for a Muslim woman to reveal her adornment before such a woman, even if she is an idolatress, because she is her slave-girl." This was also the view of Sa'id bin Al-Musayyib.

Hadith: an-Nasa'i 6:48:5249: It was narrated that Mu'awiyah said: "O people, the Prophet [SAW] forbade you to give false impressions. He brought a piece of black cloth and threw it in front of them and said: 'This is what women are putting on their heads and covering it.'" (Sahih)

Hadith: Abu Dawud 33:4089 - Chapter title: The Statement Of Allah, Most High: Draw Their Jilbabs (Cloaks) All Over Their Bodies: Safiyyah, daughter of Shaybah, said that Aisha mentioned the women of Ansar, praised them and said good words about them. She then said: When Surat an-Nur came down, they took the curtains, tore them and made head covers (veils) of them.

When a rider met us we would lower our garments from the top of our heads, and when he has gone, we would lift them up again."

German minister refuses to wear hijab during Saudi Arabia visit





Article 1: RT News: "German minister sparks anger after refusing to wear hijab in Saudi Arabia" Article 2: Metro UK: "German minister refuses to wear hijab during Saudi Arabia visit"

Hadith: Abu Dawud 10:1829: Narrated Aisha, Ummul Mu'minin: Riders would pass us when we accompanied the Messenger of Allah (مَالِيهُ while we were in the sacred state (wearing ihram). When they came by us, one of us would let down her outer garment from her head over her face, and when they had passed on, we would uncover our faces.

al-Tabari vol. 39, page 194: The latter suggested to Mariyah that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive. The Prophet admired Umm Ibrahim, who was fair-skinned and beautiful. He lodged her in al-'Aliyah, at the property nowadays called the mashrabah of Umm Ibrahim. He used to visit her there and ordered her to veil herself [but] he had intercourse with her by virtue of her being his property

845. Note⁸⁴⁵ (p.194): Mariyah was ordered to veil herself as did the Prophet's wives, but he did not marry her.



Article: UN WATCH: "Walk of shame: Sweden's "first feminist government" don hijabs ior wearing headscarves in Iran"

Many wants to give an impression of the compulsory veil as something "beautiful". A honour culture could be described as a collectivistic society, in contrast to the west which would be described as an individualistic society. In a collectivistic society the woman behavior reflects the honour for the whole family or husband. She is seen as a representative. The more shy, modestly dress she is, the more honour she brings to her family or husband. The same set of standard is not portrayed to the behavior of men. Men are seen as "helpless victims" of their animalistic desires that enslaves them. Since men are "helpless", the responsibility shifts over to the women. Therefore covering the women is a mean to help the "helpless" men from not falling into the trap of the "evil sinful nature" as the woman's body represent. The goal is to reduce what triggers for men. But the way it is presented is different. It is not unusual to hear imams preach that the purpose of the hijab in the analogy of the candy with a wrapping paper. It is presented as a way to protect the woman, as a pearl for her sake, so she can stay pure, clean, beautiful - like a "Quran". What is said between the lines is: if she refuses to wear the veiling the woman is not pure, clean, beautiful - as a "Queen". If

you add the pressure of "this is a commandment from Allah and the prophet", this can easily lead for women to internalise this justification for the veiling as her own "desires". This is common among western privileged muslim women since they live under a secular law that protects them from abuse. Many of them would gladly tell you that muslim women veil themself by free will—without bothering to mention that in many muslim countries, not wearing the veiling could lead to punishment. What is astonishing is the westerners inability to make a proper analysis which should include fighting for both those that desires the veiling and to protect those who reject it.

What Allah calls Hijab is actually known to us as Niqab, which is obligatory according to Allah. Therefore the Saudi religious police attack women on the street that don't live up to Allah's standard in dress code: video 1







Australian nation TV: "Islam is the most feminist religion"

Grey text = not relevant

Even wearing silk is forbidden:

Hadith: Sahih Bukhari 7:69:494: Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet (اعلية) saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

Is Umar the one behind the idea of veiling?:

Hadith: Sahih Bukhari 6:60:313: Narrated `Umar: I said, "O Allah's Messenger (مليك)! Good and bad persons enter upon you, so I suggest that you order the mothers of the Believers (i.e. your wives) to observe veils." Then Allah revealed the Verses of Al-Hijab.

Hadith: Sahih Bukhari 1:4:148: Narrated `Aisha: The wives of the Prophet (علي) used to go to Al-Manasi, a vast open place (near Baqi` at Medina) to answer the call of nature at night. 'Umar used to say to the Prophet (علي) "Let your wives be veiled," but Allah's Apostle did not do so. One night Sauda bint Zam`a the wife of the Prophet (علي) went out at `Isha' time and she was a tall lady. `Umar addressed her and said, "I have recognized you, O Sauda." He said so, as he desired eagerly that the verses of Al-Hijab (the observing of veils by the Muslim women) may be revealed. So Allah revealed the verses of "Al-Hijab" (A complete body cover excluding the eyes).

Hadith: Sahih Bukhari 1: 8:395: Narrated `Umar (bin Al-Khattab): My Lord agreed with me in three things: -1. I said, "O Allah's Messenger (Label), I wish we took the station of Abraham as our praying place (for some of our prayers). So came the Divine Inspiration: And take you (people) the station of Abraham as a place of prayer (for some of your prayers e.g. two rak at of Tawaf of Ka b)". (2.125) -2. And as regards the (verse of) the veiling of the women, I said, 'O Allah's Messenger (Label)! I wish you ordered your wives to cover themselves from the men because good and bad ones talk to them.' So the verse of the veiling of the women was revealed. -3. Once the wives of the Prophet (Label) made a united front against the Prophet (Label) and I said to them, 'It may be if he (the Prophet) divorced you, (all) that his Lord (Allah) will give him instead of you wives better than you.' So this verse (the same as I had said) was revealed."

Hadith: Muwatta Malik 20:15: Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to say that a woman in ihram should wear neither a veil nor gloves.

Hadith: Abu Dawud 10:1822: Ibn 'Umar reported that the Prophet(اعلى as saying A woman in the sacred state (wearing ihram) must not be veiled or wear gloves. (Sahih)

Breastfeeding grown men

Article: BBC: Al-Azhar University puts out a Fatwa: "Breastfeeding fatwa causes stir" (2007)

Article: Memri: "Controversy in Saudi Arabia over Fatwa Permitting Breastfeeding of Adults" (2010)

Article: "Saudi Clerics Advocate Adult Breast-Feeding" (2010)

Article: Los Angeles Times: "SAUDI ARABIA: Cleric in hot seat after calling for women to give men breast milk to

avoid illicit mixing" (2010) Video: Sketch (parody) by ACT17

Hadith: Sahih Muslim 8:3422: Chapter: Becoming Mahram (someone you can not marry) is established by Five Breastfeedings:

'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

Hadith: Ibn Majah 3:9:1943: Abu Hudhaifah when Salim enters upon me." The Prophet said: "Breastfeed him." She said: "How can I breastfeed him when he is a grown man? The Messenger of Allah smiled and said: "I know that he is a grown man." So she did that (Sahih)



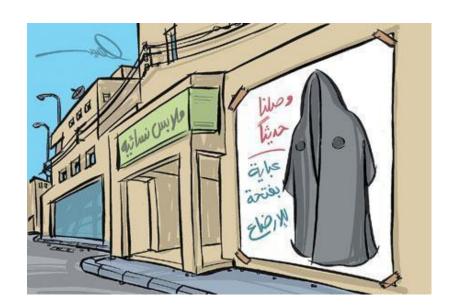
Hadith: Sahih Muslim 8:3424: Abu Hudhaifa (signs of disgust) on entering of Salim (who is an ally) into (our house), whereupon Allah's Apostle (said: Suckle him. She said: How can I suckle him as he is a grown-up man? Allah's Messenger (said: Suckle him said: I already know that he is a young man

Hadith: Abu Dawud 11:2056: (...) He dwelled with me and Abu Hudhaifah in the same house, and he saw me in the short clothes, but Allaah the Exalted, has revealed about them what you know, then what is your opinion about him? The Prophet () said give him your breast feed. She gave him five breast feeds. He then became like her foster son. Hence, A'ishah (may Allaah be pleased with her) used to ask the daughters of her sisters and the daughters of her brethren to give him breast feed five times, whom A'ishah wanted to see and who wanted to visit her. Though he might be of age; he then visited her But Umm Salamah and all other wives of the Prophet () refused to allow anyone to visit them on the basis of such breast feeding unless one was given breast feed during infancy. (Sahih)

Hadith: Muwatta Malik 30:7:

Yahya related to me from Malik from Nafi that Salim ibn Abdullah ibn Umar informed him that A'isha umm al-muminin sent him away while he was being nursed to her sister Umm Kulthum bint Abi Bakr as-Siddiq and said, "Suckle him ten times so that he can come in to see me."

Salim said, "Umm Kulthum nursed me three times and then fell ill, so that she only nursed me three times. I could not go in to see A'isha because Umm Kulthum did not finish for me the ten times."



Hadith: Sahih Muslim 8:3421:

'A'isha (Allah be pleased with,

her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful

then it was abrogated (and substituted) by five sucklings and Allah's Apostle (علوطة) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

Hadith: Sahih Muslim 8:3422: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

Hadith: Sahih Muslim 8:3426: Sahla bint Suhail b. 'Amr came to Allah's Apostle () and said: Messenger of Allah, Salim (the freed slave of Abu Hudhaifa) is living with us in our house, and he has attained (puberty) as men attain it and has acquired knowledge (of the sex problems) as men acquire, whereupon he (prophet) said: Suckle him so that he may become unlawful (in regard to marriage) for you. He (Ibn Abu Mulaika) said: I refrained from (narrating this hadith) for a year or so on account of fear.

Hadith: Ibn Majah 3:9:1944: It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed", and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it." (Hasan)

Hadith: Muwatta Malik 30:17: Yahya related to me from Malik from Abdullah ibn Abi Bakr ibn Hazm from Amra bint Abd ar-Rahman that A'isha, the wife of the Prophet may Allah bless him and grant him peace, said, "Amongst what was sent down of the Qur'an was 'ten known sucklings make haram' - then it was abrogated by 'five known sucklings'. When the Messenger of Allah, may Allah bless him and grant him peace, died, it was what is now recited of the Qur'an." Yahya said that Malik said, "One does not act on this."

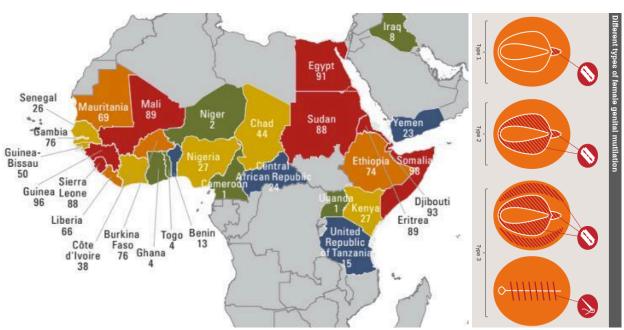
Hadith: Sahih Bukhari 7:62:166: Narrated `Aisha: My foster uncle came and asked permission (to enter) but I refused to admit him till I asked Allah's Apostle about that. He said, "He is your uncle, so allow him to come in." I said, "O Allah's Messenger (علي المنظولة)! I have been suckled by a woman and not by a man." Allah's Messenger (علي المنظولة) said, "He is your uncle, so let him enter upon you." And that happened after the order of Al-Hijab (compulsory veiling) was revealed. All things which become unlawful because of blood relations are unlawful because of the corresponding foster suckling relations.

Hadith: Muwatta Malik 30:12: Yahya related to me from Malik from Ibn Shihab that he was asked about the suckling of an older person. He said, "Urwa ibn az-Zubayr informed me that Abu Hudhayfa ibn Utba ibn Rabia, one of the companions of the Messenger of Allah, may Allah bless him and grant him peace, who was present at Badr, adopted Salim (who is called Salim, the mawla of Abu Hudhayfa) as the Messenger of Allah, may Allah bless him and grant him peace, adopted Zayd ibn Haritha. He thought of him as his son, and Abu Hudhayfa married him to his brother's sister, Fatima bint al-Walid ibn Utba ibn Rabia, who was at that time among the first emigrants. She was one of the best unmarried women of the Quraysh. When Allah the Exalted sent down in His Book what He sent down about Zayd ibn Haritha, 'Call them after their true fathers. That is more equitable in the sight of Allah. If you do not know who their fathers were then they are your brothers in the deen and your mawali,' (Sura 33 ayat 5) people in this position were traced back to their fathers. When the father was not known, they were traced to their mawla.

"Sahla bint Suhayl who was the wife of Abu Hudhayfa, and one of the tribe of Amr ibn Luayy, came to the Messenger of Allah, may Allah bless him and grant him peace, and said, 'Messenger of Allah! We think of Salim (had passed puberty) as a son and he comes in to see me while I am uncovered. We only have one room, so what do you think about the situation?' The Messenger of Allah, may Allah bless him and grant him peace, said, 'Give him five drinks of your milk and he will be mahram by it.' She then saw him as a foster son. A'isha umm al-muminin took that as a precedent for whatever men she wanted to be able to come to see her. She ordered her sister, Umm Kulthum bint Abi Bakr as-Siddiq and the daughters of her brother to give milk to whichever men she wanted to be able to come in to see her. The rest of the wives of the Prophet, may Allah bless him and grant him peace, refused to let anyone come in to them by such nursing. They said, 'No! By Allah! We think that what the Messenger of Allah, may Allah bless him and grant him peace, ordered Sahla bint Suhayl to do was only an indulgence concerning the nursing of Salim alone. No! By Allah! No one will come in upon us by such nursing!'

"This is what the wives of the Prophet, may Allah bless him and grant him peace, thought about the suckling of an older person."

FGM - Female genital mutilation



Unicef: Female Genital Mutilation: A statistical overview and exploration of the dynamics of change (2013) World Health Organisation (WHO): "more than 200 million girls and women alive today have undergone female genital mutilation (...) estimated 3 million girls at risk of undergoing female genital mutilation every year. Report: International Journal of Gynecology and Obstetrics (WHO) - Management of health outcomes of female genital mutilation - Systematic reviews and evidence syntheses (2017), or here & here Blog: Muslim Issue: "Female Genital Mutilation in Islam"

Fatwa (rulings), first what does scholars say about FGM:

Fatwa 60314 (islamic ruling) by scholars from 'Islam Q&A': "Thus it is clear that the fuqaha' (Islamic jurist) of Islam are agreed that circumcision is prescribed for both males and females, and in fact the majority of them are of the view that it is obligatory for both. No one said that it is not prescribed or that it is makrooh or haraam."



Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), page 59:

e4.3 Circumcision is obligatory (O: for both men and women. For men it consists of removing the prepuce from the penis, and for women, removing the prepuce (Ar. bazr) of the clitoris (n: not the clitoris itself, as some mistakenly assert). (A: Hanbalis hold that circumcision of women is not obligatory but sunna, while Hanafis consider it a mere courtesy to the husband.)

Fatwa (islamic ruling) by Ibn Taymiyyah, p. 25:

"Q: what is the rule of circumcision of women?

A: As man, circumcision should be observed to woman. Circumcision for woman consists of

regard the prophet (may peace be upon him) said: "Do it (circumcision) mildly without extreme, for it is healthy for both man and woman". This hadith maintains that circumcision is meant only to make woman be able to control her lust"





Fiqh (Sharia), The Risala - A Treatise On Maliki (according to Malaki school, 1 of 4 sunni islamic branches), page 484:

29.9b Female circumcision and female circumcision (khifad) is praiseworthy (makruma).

[To remove what the woman has of excess. It is recommended according to at-Tata'i. It is worthy because it brightens the complexion and makes intercourse pleasurable.]

(...) page 806:

41.1. THE FITRA (NATURAL FORM)

Five things are part of the fitra: 1) trimming the moustache, which is the curve which is the hair which curls around the lips, not shaving off the moustache completely, and Allah knows best, 2) trimming the nails, 3) plucking out the hair of the armpits, 4) shaving pubic hair, – and there is nothing wrong in shaving the hair off the rest of the body. 5) Circumcision is a sunna for men and honourable for women.

Article: BBC: "FGM charge for Detroit doctor Jumana Nagarwala in US first" (2017) Article: Independent: "Detroit doctor faces life in prison for carrying out FGM" (2017)

NHS attended to 9,000 FGM cases in England last year, report reveals

Report reveals slight drop on figures from 2016 - but Royal College of Nursing says number is not falling fast enough

Article: The Guardian: "NHS attended to 9,000 FGM cases in England last year, report reveals" (2017)
Report: NHS Digital: "Female Genital Mutilation (FGM) Enhanced Dataset" (2017)
Article: Breitbart: "4,500 new cases of Female Genital Mutilation were recorded in England over the last year" (2018)

Same in Shia sect of islam:

Islamic law - Handbook of Islamic rulings on Muslim's duties and practices, by Ayatollah al-'Udma Sayyid Sadiq Husayni Shirazi (page 480, 2013):

Female 'circumcision'

Q: On what basis do some practice female 'circumcision' in the name of Islam?

A: [The operation that is *permitted in Islam is only] the trimming of some of the labia minora, which may enhance sexual pleasure for her during intercourse with her husband.* [The modern day term for this 'circumcision' operation is known as "labiaplasty" or "labia reduction surgery".]

Now, lets see how the first generation muslims understood this:

Hadith: Abu Dawud 41:5251: Narrated Umm Atiyyah al-Ansariyyah: A woman used to perform circumcision in Medina. The Prophet (said to her: Do not cut severely as that is better for a woman and more desirable for a husband. Abu Dawud said: It has been transmitted by 'Ubaid Allah b. 'Amr from 'Abd al-Malik to the same effect through a different chain. Abu Dawud said: It is not a strong tradition. It has been transmitted in mursal form (missing the link of the Companions) Abu Dawud said: Muhammad b. Hasan is obscure, and this tradition is weak. (Sahih)

Hadith: Sahih Muslim 3:684: The Messenger of Allah (said: When anyone sits amidst four parts (of the woman) and the circumcised parts touch each other a bath becomes obligatory.

Hadith: Al-Adab Al-Mufrad 53:1245: Umm al-Muhajir said, "I was captured with some girls from Byzantium. Uthman offered us Islam, but only myself and one other girl accepted Islam. 'Uthman said, 'Go and circumcise them and purify them.'" (Da'if)

Hadith: Al-Adab Al-Mufrad 53:1247: Umm 'Alqama related that when the daughters of 'A'isha's brother were circumcised

Hadith: Sahih Muslim 2:496: Five are the acts of fitra (natural): circumcision, removing the pubes (...)

Hadith: Tirmidhi 1:1:109: Aishah narrated that: the Prophet said: "When the circumcised meets the circumcised then Ghusl (washing before prayer) is required."

Also in: Ibn Majah 1:1:608, Tirmidhi 1:1:108, Muwatta Malik 2:75 & 2:74



Propaganda articles like this is being pumped out, misleading naive westerners



Article: CNN: "I'm a feminist and I converted to Islam" (2014) Video: Yassmin Abdel-Magied: Islam is THE most feminist religion



Awareness campaign: The Telegraph, Ogilvy,

How the prophet got his wives

- 1. Khadija bint Khuwaylid (595-620)
- 2. Sawda bint Zam'a (620-632)
- 3. **Aisha bint Abi Bakr** (620-632)
- 4. Hafsa bint Umar (625-632)
- 5. Zaynab bint Khuzayma (626-627)
- 6. Hind bint Abi Umayya (627-632)
- 7. **Zaynab bint Jahsh** (627-632)
- 8. Juwayriyya bint al-Harith (628-632)
- Safivya bint Huyayy (628-632)
- 10. Ramla bint Abi Sufyan (629-632)
- 11. Maymunah bint al-Harith (629-632)
- 12. Maria bint Sham'ûn
- 13. Rayhana bint Zayd

Remember this:

Hadith: Sahih Bukhari 7:62:142: "The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives"

Hadith: Sahih Bukhari 1:5:268: "The Prophet (علي الله) used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (مليواله) the strength for it?" Anas replied, "We used to say that the Prophet (مليالله) was given the strength of thirty (men)." And Sa`id said on the authority of Oatada that Anas had told him about nine wives only (not eleven).

Quran 23:5-7: those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame

Tafsir Quran 23:6 (explanation, interpretation commentary of the Quran by al-Jalalayn): except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines for then they are not blameworthy, in having sexual intercourse with them.

Tafsir Quran 23:6 (explanation, interpretation commentary of the Quran by Ibn Abbas): (Save (except) from their wives) up to four wives (or the (slaves) that their right hands possess) without any limit in number (for then they are not blameworthy) when they engage in that which is lawful

Quran 4:24: so with those of whom you have enjoyed sexual relations, give them their Mahr (gift, money) as prescribed

Tafsir Quran 4:24 (explanation of the Quran by Ibn Kathir): Allah said (...) you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like Allah's statement (...) enjoy them sexually

Safiyya:

Hadith: Sahih Bukhari 3:34:431: Narrated Anas: Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.

Hadith: Sahih Muslim 8:3329: Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (المهالة) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded.

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah (علي الله) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period Hadith: Ibn Majah 12:2272: the Prophet (Alleich) bought Safiyyah for seven slaves. (One of the narrators) 'Abdur-Rahman said: "From Dihyah Kalbi.' (Sahih)

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah(علوالله) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims') house."

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Hadith: Sahih Muslim 8:3328: Allah's Messenger (مالية said: Khaibar is ruined. Verily when we get down in the valley of a people, evil is the morning of the warned ones (al-Qur'an, xxxvii. 177). Allah, the Majestic and the Glorious, defeated them (the inhabitants of Khaibar), and there fell to the lot of Dihya a beautiful girl, and Allah's Messenger (مالية got her in exchange of seven heads, and then entrusted her to Umm Sulaim so that she might embellish her and prepare her (for marriage) with him. He (the narrator) said: He had been under the impression that he had said that so that she might spend her period of Iddah in her (Umm Sulaim's) house. (The woman) was Safiyya daughter of Huyayy.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466: Then the apostle divided the property. wives, and children of B. Qurayza among the muslims, and he made known on that day the shares of horse and men, and took out the fifth. (...) Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons. The apostle had chosen one of their women for himself, Rayhana bint 'Amr bin Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power.

Hadith: Sahih Bukhari 5:59:362: Bani An-Nadir and Bani Quraiza fought (against the Prophet (a

Hadith: Sahih Bukhari 3:34:432: Narrated Abu Said Al-Khudri: that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices

Hadith: Ibn Majah 12:2272: the Prophet (علي bought Safiyyah for seven slaves. (Sahih) (One of the narrators) 'Abdur-Rahman said: "From Dihyah Kalbi.' (Sahih)

Footnote in the text (page 298): a) Safiyyah was the daughter of the chief of her tribe. She was under the control of the Muslims because of her being a prisoner of war. She was given to Dihyah Kalbi as his share from the distribution of the war booty. The Messenger of Allah requested that as she was a daughter of a chief; it is better if she was with him. So the Messenger of Allah bought her from Dihyah.

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah(المالية) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims') house."

Hadith: Abu Dawud 19:2989: Anas bin Malik said "We came to Khaibar. We bestowed the conquest of fortress (on us), the beauty of Safiyyah daughter of Huyayy was mentioned to him (the Prophet). Her husband was killed (in the battle) and she was a bride. The Apostle of Allaah (عليه) chose her for himself. He came out with her till we reached Sadd Al Sahba' where she was purified. So he cohabited with her. (Sahih)

Hadith: Sahih Bukhari 2:14:68: Allah's Messenger (Allah's (p.b.u.h)) offered the Fajr prayer when it was still dark, then he rode and said, 'Allah Akbar! Khaibar is ruined. When we approach near to a nation, the most unfortunate is the morning of those who have been warned." The people came out into the streets saying, "Muhammad and his army." Allah's Messenger (Allah's vanquished them by force and their warriors were killed; the children and women were taken as captives. Safiya was taken by Dihya Al-Kalbi and later she belonged to Allah's Apostle who married her

Tafsir Quran 33:50 (explanation, interpretation commentary of the Quran by Ibn Kathir): Allah says, addressing His Prophet (....) Allah has given to you 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and he owned Rayhanah bint Sham'un An-Nadariyyah and Mariyah Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; they were both among the prisoners

Tafsir Quran 33:50 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

O Prophet! Indeed We have made lawful for you your wives whom you have given their dowries and what your right hand owns of those whom God has given you as spoils of war from the disbelievers whom you have taken captive such as Safiyya and Juwayriyya

Hadith: Sahih Bukhari 1:8:367: We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. A man came to the Prophet and said, 'O Allah's Apostles! You gave Safiya bint Huyai to Dihya and she is the chief mistress of the tribes of Quraiza and An-Nadir and she befits none but you.' So the Prophet said, 'Bring him along with her.' So Dihya came with her and when the Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted her and married her.

3 days after killing her husband, family, friends - the prophet "married her" and had sexual intercourse:

Hadith: Sahih Bukhari 7:62:89: The Prophet (stayed for three days at a place between Khaibar and Medina, and there he consummated his marriage with Safiyya bint Huyay.

al-Tabari vol. 39, page 185: According to Muhammad b. Musa-`Umarah b . al-Muhajir- Aminah bt. Abi Qays al-Ghifariyyah: I was one of the women who led Safiyyah as a bride to the Prophet. I heard her say: I was not even seventeen, or I was just seventeen, the night I entered the Prophet's [room].

Hadith: Sahih Bukhari 4:52:143: Then we reached Khaibar; and when Allah enabled him to conquer the Fort (of Khaibar), the beauty of Safiya bint Huyai bin Akhtab was described to him. Her husband had been killed while she was a bride. So Allah's Messenger (عليه عليه) selected her for himself and took her along with him till we reached a place called Sa`d-AsSahba,' where her menses were over and he took her for his wife.

al-Tabari, Vol. 39, page 185: Abu Hurayrah: While the Prophet was lying with Safiyyah Abu Ayyub stayed the night at his door. When he saw the Prophet in the morning he said "God is the Greatest." He had a sword with him; he said to the Prophet, "O Messenger of God, this young woman had just been married, and you killed her father, her brother and her husband, so I did not trust her (not to harm) you." The Prophet laughed and said "Good".

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 288: "When he married Safiyya at Khaybar of Milhan, the mother of Anas h. Malik. The Messenger of God (SAAS) spent the night with her in a pavilion of his, while Abu Ayyuub kept watch over him, wearing his sword, patrolling around the tent until morning. When the Messenger of God (SAAS) saw him there, he asked him, 'What is wrong, Abu Ayyuub?' He replied, 'I was afraid for you from this woman. She is a woman whose father, husband and people you have killed. And until recently she was a disbeliever. So I feared for you from her.' They say

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 516-517: When the apostle married Safiyya in Khaybar or on the way, she having been beautiful combed, and got in a fit state for the apostle by Umm Sulayym d. Milhan mother of Anas b. Malik, the apostle passed the night with her in a tent of his. Abu Ayyub, Khalid b. Zayd brother of B, al-Najjar passed the night girt with his sword, guarding the apostle and going round the tent until the morning the apostle saw him there and asked him what he meant by his action. He replied, 'I was afraid for you with this woman for you have killed her father, her husband, and her people, and till recently she was in unbelief, so I was afraid for you on her account.

Hadith: Sahih Bukhari 3:34:437: Narrated Anas bin Malik: The Prophet (صليالله) came to Khaibar and when Allah made him victorious and he conquered the town by breaking the enemy's defense, the beauty of Safiya bint Huyai bin Akhtab was mentioned to him and her husband had been killed while she was a bride. Allah's Messenger (ميالله) selected her for himself and he set out in her company till he reached Sadd-ar-Rawha' where her menses were over and he married her.

Prophet Muhammad tortured Safiyas husband Kinanah, beheaded him, and then and "married" Safiyya:

al-Tabari vol. 8, page 117: The Messenger of God took some of its people captive, including Safiyyah bt. Iluyayy b. Akhtab (**the wife of Kinanah** b. al-Rabi' b. Abi al-llugayq)

al-Tabari Vol. 8, page 122-123: According to Ibn Humayd-Salamah--Ibn Ishaq, who said: After the Messenger of God conquered al-Qamus, the fortress of In Abi al-Huqayq, Safiyyah bt. Huyayy b. Akhtab was brought to him, and another woman with her. Bilal, who was the one who brought them, led them past some of the slain Jews. When the woman who was with Safiyyah saw them, she cried out, struck her face, and poured dust on her head. When the Messenger of God saw her, he said, "Take this she-devil away from me!" He commanded that Safiyyah should be kept behind him and that his cloak should be cast over her. Thus the Muslims knew that the Messenger of God had chosen her for himself. The Messenger of God said to Bilal (according to what I have received) when he saw the Jewish woman doing what he saw her do, "Are you devoid of mercy, Bilal, that you take two women past their slain men?" When Safiyyah became the bride of Kinanah b. al-Rabi' b. Abi Huwayq (...) According to Ibn Ishaq: Kinanah b. al-Rabi' b. Abi al-Huqayq, who had the treasure of the Banu al-Nadir, was brought to the Messenger of God, who questioned him; but he denied knowing where it was. Then the morning." The Messenger of God said to Kinanah: "What do you say? If we find it in your possession, I will kill you." "All right," he answered. The Messenger of God commanded that the ruin should be dug up, and some of the treasure was extracted from it. Then he asked him for the rest of it. Kinanah refused to surrender it; so the Messenger of God gave orders concerning him to al- Zubayr b. al-'Awwam, saying, "Torture him until you root out what he has." Al-Zubayr kept twirling his firestick in his breasts until Kinanah almost expired; then the Messenger of God gave him to Muhammad b. Maslamah, who beheaded him to avenge his brother Mahmud b. Maslamah.

Grey text = not relevant **Black** text = relevant

Red text = important **Blue** text = link

Next wife: Juwayriyyah:

Tafsir Quran 33:50 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

O Prophet! Indeed We have made lawful for you your wives whom you have given their downies and what your right hand owns of those whom God has given you as spoils of war from the disbelievers whom you have taken captive such as Safiyya and Juwayriyya

Hadith: Sahih Bukhari 3:46:717: Narrated Ibn Aun: I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet (had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet (you got Juwairiya on that day.

Hadith: Abu Dawud 14:2627: Ibn 'Awn said "I wrote to Nafi' asking him about summoning the polytheists (to Islam) at the time of fighting. So, he wrote to me "This was in the early days of Islam. The Prophet of Allaah (ﷺ) attacked Banu Al Mustaliq while they were inattentive and their cattle were drinking water. So their fighters were killed and the survivors (i.e., women and children) were taken prisoners. On that day Juwairiyyah daughter of Al Harith was obtained. 'Abd Allaah narrated this to me, he was in that army." Abu Dawud said "This is a good tradition narrated by Ibn 'Awn from Nafi' and no one shared him in narrating it." (Sahih)

Hadith: Sahih Muslim 25:5335: Chapter: It Is **Recommended To Change Bad Names To Good Names**, And To Change The Name Barrah To Zainab, **Juwayriyah** And The Like:

Abu Huraira reported that the name of Zainab was Barra. It was said of her: She presents herself to be innocent. Allah's Messenger (مالية) gave her the name of Zainab.

Next wife: Rayhana:

Tafsir Quran 33:50 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah says, addressing His **Prophet** (....) **Allah has given to you 'the slave-girls whom you took from the war** booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and **he owned Rayhanah** bint Sham'un An-Nadariyyah **and Mariyah** Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; **they were both among the prisoners**

al-Tabari vol. 9, page 137: "Allah granted Rayhana of the Qurayza to Muhammad as booty."

Tabari, vol 8, page 35-36: Then the Messenger of God sent Sa'd b. Zayd al-Angara (a mem-ber of the Banu 'Abd al-Ashhal) with some of the captives from the Banu Qurayzah to Najd, and in exchange for them he purchased horses and arms.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466: Then the apostle divided the property. wives, and children of B. Qurayza among the muslims, and he made known on that day the shares of horse and men, and took out the fifth. (...) Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons. The apostle had chosen one of their women for himself, Rayhana bint 'Amr bin Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power. The apostle had proposed to marry her and put the veil on her, but she said: 'Nay, leave me in your power, for that will be easier for me and for you.' So he left her. She had repugnance (hate) toward Islam when she was captured and clung to Judaism. So the apostle put her aside and felt some displeasure. While he was with his companions he heard the sound of sandals behind him and said, 'This is Tha'laba b. Sa'ya coming to give me the good news of Rayhana's acceptance of Islam' and he came up to announce the fact. This gave him pleasure.

Umaima bint Sharahil Amrah bint Jawn rejected the prophets proposal:

Red text = important

Hadith: Sahih Bukhari 7:63:182: The Prophet (married Umaima bint Sharahil, and when she was brought to him, he stretched his hand towards her. It seemed that she disliked that, whereupon the Prophet () ordered Abu Usaid to prepare her and to provide her with two white linen dresses.

Hadith: Ibn Majah 3:10:2037: It was narrated from 'Aishah that; 'Amrah bint Jawn sought refuge, with Allah from the Messenger of Allah (ملي الله) when she was brought to him (as a bride) He said: "You have sought refuge with Him in Whom refuge is sought." So he divorced her and told Usamah or Anas to give her, a gift of three

Hadith: Sahih Bukhari 7:63:182: Narrated Abu Usaid: We went out with the Prophet (المواقية) to a garden called (the garden). The Jauniyya (a lady from Bani Jaun) had been brought and lodged in a house in a date-palm garden in the home of Umaima bint An- Nu'man bin Sharahil, and her wet nurse (nanny) was with her. When the Prophet (alba) entered upon her, he said to her, "Give me yourself (in marriage) as a gift." She said, "Can a princess give herself in marriage to an ordinary man?" The Prophet (عثولته) raised his hand to pat her so that she might become tranquil. She said, "I seek refuge with Allah from you." He said, "You have sought refuge with One Who

Hadith: an-Nasa'i 4:27:3446: It was narrated from 'Aishah that when the Kilabi woman entered upon the Prophet she said: "I seek refuge with Allah from you." The Messenger of Allah said: "You have sought refuge

Hadith: Ibn Majah 3:10:2050: Awza'i said: "I asked Zuhri: 'Which of the wives of the Prophet (علية sought) sought refuge with Allah from him? He said: "Urwah told me, (narrating) from 'Aishah, that when the daughter of Jawn entered upon the Messenger of Allah () and he came close to her, she said: "I seek refuge with Allah from you." the Messenger of Allah (all phage) said: "You have sought refuge in the Almighty" go to your family.

Hadith: Sahih Bukhari 7:63:181: Narrated Al-Awza: I asked Az-Zuhri, "Which of the wives of the Prophet sought refuge with Allah from him?" He said "I was told by 'Urwa that 'Aisha said, 'When the daughter' of Al-Jaun (Jawn) was brought to Allah's Messenger (علي (هله his bride) and he went near her, she said, "I seek refuge with Allah from you." He said, "You have sought refuge with The Great; return to your family

al-Tabari vol 39, page 197: Umm Hani': The Prophet asked me to marry him, but I excused myself, and he accepted my excuse. God later revealed the verse "We have made allowable for thee thy wives to whom thou hast given their hires ... those who have emigrated with thee, "856 so I became unlaw- ful to him because I did not emigrate with him. I was one of those who were converted to Islam against their will.

How did the prophet get Zainab, that was his adoptive son's wife? Read more here How did the prophet get Aisha? Read next page or click here

Pedophilia & child marriage

Video 1: Nada al-Ahdal, 11 year old, fled a forced marriage

Video 2: Nada al-Ahdal 11 year old fled a forced marriage

Video 3: Example of child marriage

Video 4: The masked arab: explaining with scripture

Study World Health Organisation: "Child, early and forced marriage

legislation in 37 Asia-Pacific countries" (2016)

DSM-5: Diagnosis pedophilia (page 697, 2013)

Quran 33:21: Indeed in the Messenger of Allah you have a good example to follow



Blue text = link

Hadith: an-Nasa'i 4:26:3380: It was narrated that 'Aishah said:

"The Messenger of Allah married me when I was six, and consummated (sex) the marriage with me when I was nine, and I used to play with dolls." (Sahih)

Also in: Sahih Muslim 8:3311

Hadith: Abu Dawud 11:2116: He had intercourse with me when I was nine years old. (Sahih)

Hadith: Sahih Bukhari 7:62:64: Narrated `Aisha: that the Prophet (علي الله) married her when she was six years old and he consummated (sex) his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

Hadith: Sahih Muslim 8:3310: Chapter: It is permissible for a father to arrange the marriage of a young virgin: 'A'isha (Allah be pleased with her) reported: Allah's Apostle (علية وسلم) married me when I was six years old, and I was admitted to his house when I was nine years old.

It's easy to calculate Muhammad's age as 54 when he married a 6 year old:

Hadith: Sahih Muslim 30:5802: Ibn 'Abbas reported that Allah's Messenger (علوه علي) stayed in Mecca for thirteen years (after he had received revelation) and stayed in Medina for ten years, and he was sixty-three when he died.

Hadith: Sahih Bukhari 7:62:64: Narrated `Aisha: that the Prophet (مالي المالي) married her when she was six years old and he consummated (sex) his marriage when she was nine years old, and then she remained with him for nine years (i.e., till his death).

At age 54, Muhammad dreamt about a 6 years old, as well as thinking about marriage when he saw a crawling baby:

Hadith: Sahih Bukhari 9:87:140: Narrated 'Aisha: Allah's Apostle said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.'

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, p. 311: (Suhayli, ii. 79: In the riwaya of Yunus I.I. recorded that the apostle saw her (Ummu'l-Fadl) when she was a baby crawling before him and said, 'If she grows up and I am still alive I will marry her.'



Does the Quran give permission for "marriage" before puberty?

Hadith: Sahih Bukhari 7:62:64 (page number 57 in PDF):

CHAPTER. Giving one's young children in marriage (is permissible).

By virtue of the Statement of Allah):

"...and for those who have no (monthly) courses (i.e. they are still immature).. (V.65:4)

And the 'Idda for the girl before puberty is three months (in the above Verse).

7, Book 62, Hadith 64 Prophet wrote the marriage contract with her when she was six years old and he consummated his marriage when she was nine years old, and then she remained with him for nine years (i.e. till his death).

Quran 65:1-4: When you divorce women (...) and for those who have no courses (mens) (i.e. they are still immature) their 'Iddah (prescribed period) is three months likewise.

Tafsir Quran 65:4 (explanation of Quran by Ibn Abbas):

another man asked: "O Messenger of Allah! What about the waiting period (before marrying a woman that recently got a divorce to ensure that she is not pregnant) of those who do not have menstruation because they are too young?" (along with those who have it not) because of young age, their waiting period is three months.

Tafsir Quran 65:4 (explanation of the Quran by Ibn Kathir):

The same for the young, who have not reached the years of menstruation. Their `Iddah (waiting period before remarrying them) is three months like those in menopause

Tafsir Quran 65:4 (explanation of the al-Jalalayn):

their prescribed [waiting] period shall be three months, and [also for] those who have not yet menstruated, because of their young age, their [waiting] period shall [also] be three months

Tafsir Quran 65:4 (explanation of the Quran by Asbab Al-Nuzul by Al-Wahidi):

Abu "Uthman "Amr ibn Salim who said: "When the waiting period for divorced and widowed women was mentioned in Surah al-Baqarah, Ubayy ibn Ka"b said: "O Messenger of Allah, some women of Medina are saying: there are other women who have not been mentioned!" He asked him: "And who are they?" He said: "Those who are too young [such that they have not started menstruating yet] those who are too old [whose menstruation has stopped] and those who are pregnant". And so this verse (And for such of your women as despair of menstruation") was revealed".



Video 1: Preacher preaching pedophilia (3 min) Video 2: Explaining child marriage in details (20 min) The highest religious scholar and leader in Iran (**shia** islam), *Imam Ayatollah Khomeini* wrote that Islam allows sexual activity with infants. Use Google translate or ask someone that understands the language:

Imam Rouhollah Khomeini, Tahrir al-Vasilah, vol 2., page 241:

Question 12 - It is not permissible to slap a wife before completing nine years, for the duration of the marriage is interrupted or interrupted. As for the other pleasures such as touching lust, attachment and indulgence, there is nothing wrong with it even in the infant.

Sunni scholar Fath al-Bari and commentator on the hadith Sahih Bukhari agrees. Use Google translate or ask someone that understands the language:

It is permissible to marry a small woman with a large one even though it is in the cradle (infant), but it is not possible for her to be fit for the ablution (penetration). He said: It is taken from the hadeeth that the father marries the little virgin without her permission.

Muhammad had a dream from Allah about a 6 year old. Hence, this marriage is not a result of 7th century customs:

Hadith: Sahih Bukhari 9:87:140:

Narrated `Aisha: Allah's Messenger (كالمالية) said to me, "You were shown to me twice (in my dream) before I married you. I saw an angel carrying you in a silken piece of cloth, and I said to him, 'Uncover (her),' and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.' Then you were shown to me, the angel carrying you in a silken piece of cloth, and I said (to him), 'Uncover (her), and behold, it was you. I said (to myself), 'If this is from Allah, then it must happen.'

Hadith: Sahih Bukhari 7:62:15 - Chapter: To marry virgins:

Narrated `Aisha: Allah's Messenger (المالية المالية ال

The Silence of the child is her consent:

Hadith: Tirmidhi 2:6:1107: The Prophet said: "A matron should not be given in marriage until she is consulted, and a virgin should not be given in marriage until her permission is sought, and her silence is her permission." (Sahih)

Dolls:

Hadith: Sahih Bukhari 8:73:151: Narrated `Aisha: I used to play with the dolls in the presence of the Prophet, and my girl friends also used to play with me. When Allah's Messenger (Allah's) used to enter (my dwelling place) they used to hide themselves, but the Prophet would call them to join and play with me. (The playing with the dolls and similar images is forbidden, but it was allowed for `Aisha at that time, as she was a little girl, not yet reached the age of puberty.) (Fath-ul-Bari page 143, Vol.13)

Hadith: an-Nasa'i 4:26:3380: It was narrated that 'Aishah said: "The Messenger of Allah married me when I was six, and consummated (sex) the marriage with me when I was nine, and I used to play with dolls." (Sahih)



Hadith: Ibn Majah 3:9:1982: It was narrated that 'Aishah said: "I used to play with dolls when I was with the Messenger of Allah, and he used to bring my friends to me to play with me." (Sahih)

Hadith: Abu Dawud 42:4914: Narrated Aisha, Ummul Mu'minin: When the Messenger of Allah (علي arrived after the expedition to Tabuk or Khaybar (the narrator is doubtful), the draught raised an end of a curtain which was hung in front of her store-room, revealing some dolls which belonged to her. He asked: What is this? She replied: My dolls. Among them he saw a horse with wings made of rags, and asked: What is this I see among them? She replied: A horse. He asked: What is this that it has on it? She replied: Two wings. He asked: A horse with two wings? She replied: Have you not heard that Solomon had horses with wings? She said: Thereupon the Messenger of Allah (علي العلاقة علي العلاقة على العلا

Hadith: Al-Adab Al-Mufrad 55:1299: 'A'isha reported that the Prophet, may Allah bless him and grant him peace, used to call her companions to her who were playing with dolls." (Sahih)

Also in: Al-Adab Al-Mufrad 19:368

Hadith: Sahih Muslim 31:5981: 'A'isha reported that she used to play with dolls in the presence of Allah's Messenger (ما عليه وسلم) and when her playmates came to her they left (the house) because they felt shy of Allah's Messenger (ما عليه وسلم), whereas Allah's Messenger (ما عليه وسلم) sent them to her.

Hadith: Abu Dawud 42:4913: 'A'ishah said: I used to play with dolls. Sometimes the Messenger of Allah (May peace be upon him) entered upon me when the girls were with me. When he came in, they went out, and when he went out, they came in. (Sahih)

Sahih Muslim 8:3311: 'A'isha (Allah be pleased with her) reported that Allah's Apostle (مالية الله) married her when she was seven years old, and he was taken to his house as a bride when she was nine, and her dolls were with her; and when he (the Holy Prophet) died she was eighteen years old.



Article 1: Times of Israel: "Iraqi bill scrapping minimum age for marriage stirs outrage" (2017)
Article 2: The Guardian: "Iraq child-marriage bill sparks outrage among human rights groups" (2014)
Article 3: Yemeni women demonstrating outside the parliament against the law of banning marriage before 17 years of age (2010)



Article: The Independent: "Pakistan bill aiming to ban child marriages shot down as 'anti-Islamic' and 'blasphemous'" (2016)

Article: Human Rights Watch: "Submission on Pakistan to the Committee on the Rights of the Child" (2016)

Article: Washington Post: "Bill banning child marriage fails in Pakistan after it's deemed 'un-Islamic'" (2016)

Article: RT News: "Anti-Islamic': Pakistan rejects bill banning child marriage" (2016)

Article: Al-Jazeera: "Pakistan failure to outlaw child marriage sparks outcry" (2016)

Article: US government report: "Pakistan: Child Marriage Bill Withdrawn" (2016)



Article: BBC: "Turkey withdraws child rape bill after street protests" (2016)

Article: The Telegraph: "New Turkish marriage law prompts fears of child weddings" (2017)

Article: Al-Jazeera: "Turkey: Religious officials to perform civil marriages" (2017)

Article: The Guardian: "Turkish marriage law a blow to women's rights, say activists" (2017)

Article: The Express: "Outrage as Turkish court ruling 'lowers age of consent to 12" (2016)



Home / World News /

Danish imam urges govt to accept child marriages among refugees



Oussama el-Saadi © Bjorn Lindgren / AFP



A high-profile imam has urged the Danish government to accept child brides, as the practice is part of the culture of many refugees arriving in the country. It follows an announcement by Denmark that such couples will be separated under Danish law.

Imam Oussama El-Saadi, of the Aarhus mosque in Denmark, said that child brides should be looked at from a "different perspective."

"It is an extraordinary humanitarian situation, and I think you have to take care of these families. They're married, and even if the man is twice as old as they have built a family. We have to accept that it is a different culture, and we cannot destroy family life," he told Danish newspaper Metroxpress.

Article: RT: Danish imam urges govt to accept child marriages among refugees (2016)

"It is an extraordinary humanitarian situation, and I think you have to take care of these families. They're married, and even if the man is twice as old as they have built a family. We have to accept that it is a different culture, and we cannot destroy family life"

Article: CphPost: Danish imam says government should accept child marriages among refugees (2016) "Data from Norway reveals that at least 61 minors were married when they sought asylum in that country

"Data from Norway reveals that at least 61 minors were married when they sought asylum in that country last year – several of whom were under the Norwegian age of consent. The youngest was an 11-year-old girl."

Article: Express: 'Marriage is for ADULTS' Sweden hit by huge number of child brides as young as ELEVEN (2016)

Scholars addressing this:

Fatwa 1493 (rulings prescribed by scholar at Islam Q&A): [al-Talaaq 65:4] is an indication that it is permissible to marry girls below the age of adolescence (...) The hadeeth of 'Aa'ishah states that her father Abu Bakr married her off before the age of puberty, but there is no other evidence apart from that, so the rule applies to all other cases. (...) The scholars agreed that it is permissible for a father to marry off his young virgin daughter, even though it is not usually the case to have intercourse with such a young woman."

Website: scholars: Islam Q&A (islamic ruling): 146882: Is there a set age for marriage in Islam? Islam does not give a specific age for marriage, either for the husband or for the wife.

Website: scholars: Islam Q&A (islamic ruling): 22442: On acting; and the ruling on marrying young girls: Islam does not give a specific age for marriage, either for the husband or for the wife.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), p. 566-569: n9.0 woman waits (N: before she may remarry) to verify that she is not pregnant, or out of mourning for her deceased husband.) (...) n9.2 A waiting period is obligatory for a woman divorced after intercourse, whether the husband and wife are prepubescent, have reached puberty, or one has and the other has not. (...) n9.9 The waiting period for a woman who does not menstruate, whether prepubescent or post-menopausal, is three months.

Fatwa 122534 (rulings prescribed by scholar at Islam Q&A): "Refutation of the lie that the Prophet (blessings and peace of Allah be upon him) married 'Aa'ishah when she was 18 years old"

Hadith: Sahih Bukhari 7:62:17: Narrated Jabir bin `Abdullah: When I got married, Allah's Messenger said to me, "What type of lady have you married?" I replied, "I have married a matron' He said, "Why, don't you have a liking for the virgins and for fondling them?" Jabir also said: Allah's Messenger (عَلَى اللهِ) said, "Why didn't you marry a young girl so that you might play with her and she with you?'

Hadith: Sahih Bukhari 5:59:382: Narrated Jabir: "Allah's Messenger (عليه الله) said to me, "Have you got married O Jabir?" I replied, "Yes." He asked "What, a virgin or a matron?" I replied, "Not a virgin but a matron." He said, "Why did you not marry a young girl who would have fondled with you?" I replied, "O Allah's Messenger (مصراله)! My father was martyred on the day of Uhud and left nine (orphan) daughters who are my nine sisters; so I disliked to have another young girl of their age, but (I sought) an (elderly) woman who could comb their hair and look after them." The Prophet (علية المعلقة) said, "You have done the right thing.

Also in: Sahih Bukhari 7:64:280, Sahih Bukhari 3:41:589, Sahih Bukhari 7:62:16, Tirmidhi 2:6:1100

Hadith: Sahih Muslim 8:3310: Chapter: It is permissible for a father to arrange the marriage of a young virgin: 'A'isha (Allah be pleased with her) reported: Allah's Apostle (علي married me when I was six years old, and I was admitted to his house when I was nine years old.

Biography: The Sealed Nectar - Biography of the Noble Prophet, by Safiur-Rahman Al-Mubarakpuri (p. 483, 1996): Aishah bint Abu Bakr: He married her in the eleventh year of Prophethood, a year after his marriage to Sawdah, and two years and five months before Al-Hijra. She was six years old when he married her. However, he did not consummate the marriage with her till Shawwal seven months after Al-Hijra, and that was in Madinah. She was nine then. She was me only virgin he married, and the most beloved creature to him. As a woman she was the most learned woman in jurisprudence.

Aisha's hair fell in relation to her finding out about the marriage:

Hadith: Sahih Bukhari 5:58:234: Narrated Aisha: The Prophet (ماليك engaged me when I was a girl of six (years). We went to Medina and stayed at the home of Bani-al-Harith bin Khazraj. Then I got ill and my hair fell down. Later on my hair grew (again) and my mother, Um Ruman, came to me while I was playing in a swing with some of my girl friends. (...) Unexpectedly Allah's Apostle came to me in the forenoon and my mother handed me over to him, and at that time I was a girl of nine years of age.

Also in: Abu Dawud 42:4915

The father of Aisha was in doubt about the marriage:

Hadith: Sahih Bukhari 62:18: The Prophet asked Abu Bakr for 'Aisha's hand in marriage. Abu Bakr said "But I am your brother." The Prophet said, "You are my brother in Allah's religion and His Book, but she (Aisha) is lawful for me to marry."

How does Islam define a child?

Hadith: Tirmidhi 3:19:1584: Whoever had pubic hair was killed (...) They consider pubic hair an indication of the age of responsibility

Hadith: Abu-Dawud 38:4390: Narrated Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair. (Sahih)

Also in: Hadith: an-Nasai 4:27:3459:

Hadith: an-Nasa'i 4:27:3459: The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahih)

But here the age of responsibility is 15 years old:

Hadith: an-Nasa'i 4:27:3461 - Chapter 20: When Does The Divorce Of A Boy Count?: It was narrated from Ibn 'Umar that he presented himself to the Messenger of Allah on the Day of Uhud when he was fourteen years old, but he did not permit him (to join the army). He presented himself on the Day of Al-Khandaq when he was fifteen years old, and he permitted him (to join the army).

Also in: Hadith: Abu Dawud 19:2951, Sahih Bukhari 4:52:248

Hadith: Al-Adab Al-Mufrad 48:1183: Then he left and I wrapped himself in his garment. Then he said, 'Where is the little one? Call the little one to me.' Hasan came running and jumped into his lap. Then he put his hand in his beard. Then the Prophet, may Allah bless him and grant him peace, opened his mouth and put his tongue in his mouth. Then he said, O Allah, I love him, so love him and the one who loves him!' (Graded: Hasan = valid)

Sira (biography): Muhammad - Messenger of Allah, by Ash-shifa of Qadi 'Iyad (page 163, 1992):

water in Madina sweeter than it. Once the Prophet was



He gave al-Hasan and al-Husayn his tongue to suck. They had been weeping from thirst and upon this they became quiet.

Shia muslim scholar explains this in a biography about Ali (Muhammad's cousin & 4th islamic leader), page 80-81. Use Google translate or ask someone that understands the language:

Fatima was the daughter of a lion when she placed a high (p) abstained from her breasts for three days and Muhammad (r)Nourishes him from the emptiness of his tongue, he is still in his mouth until he sips and fills. And this novel that it is true indicates that the highest since he looked at this

(...) preparing him to take the responsibility he carried in the life of the Prophet and after his death. His food was the first of the tongue of the Apostle, who did not act without truth and honesty since his youth until falsehood, treachery and hypocrisy. He wanted to feed him from his tongue, which knows nothing but

after he fed his tongue delivered to a generous mother merciful fed her milk and nurtured by kindness and tenderness as nurtured by his teacher and mentor.

Hadith: Abu Dawud 42:5205: Narrated Usayd ibn Hudayr: AbdurRahman ibn AbuLayla, quoting Usayd ibn laugh, the Prophet (ﷺ) poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (علوليله) then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Messenger of Allah! (Sahih)

Hadith: Sahih Bukhari 8:73:27: Narrated `Aisha: A bedouin came to the Prophet (ماسواله) and said, "You (people) kiss the boys! We don't kiss them." The Prophet said, "I cannot put mercy in your heart after Allah has taken it away from it."

In the west we could see this expression:



Rotherham child abuse scandal: 1,400 children exploited, report finds



Article: UK, BBC: "Rotherham child abuse scandal: 1,400 children exploited, report finds" (2014)

Article: UK, The Independent: "As a Rotherham grooming gang survivor, I want people to know about the religious extremism which inspired my abusers" (2018), "beaten, tortured and raped over 100 times. I was called a "white slag" and "white c***" as they beat me. They made it clear that because I was a non-Muslim, and not a virgin, and because I didn't dress "modestly", that they believed I deserved to be "punished". They said I had to "obey" or be beaten".

Article: The Independent: "2,000 men 'sexually assaulted 1,200 women' at Cologne New Year's Eve party" (2016)

Article: Netherlands, The Guardian: "Loverboys' child prostitution scandal back in Dutch spotlight" (2009)

Article: Breitbart: "WATCH: Quilliam's Maajid Nawaz Blasts 'Complicit' Politicians and Police in Pakistani Grooming Gang Coverup", (2018), "The grooming of underage white girls by gangs of men... it was found in our research that 84 per cent of those involved... were 'South Asian'; to be specific they were Pakistani and Bangladeshi Muslim men"

Article: List of convicted for grooming gangs (pedophilia, pimping, prostituting young girls)

Prophet stealing his adopted son's wife

Here is a video that explains this story with exact these references below.

Short version, less details:

al-Tabari Vol. 8, page 4:

The Messenger of God had married Zayd b. Harithah (prophets adoptive son) to Zaynab bt. Jahsh, his paternal aunt's daughter. One day the Messenger of God went out looking for Zayd. Now there was a covering of haircloth over the doorway, but the wind had lifted the covering so that the doorway was uncovered. Zaynab was in her chamber, undressed, and admiration for her entered the heart of the Prophet. After that happened, she was made unattractive to the other man (Zayd). So he (Zayd) came and said, "Messenger of God, I want to separate myself from my companion (Zaynab)." Muhammad asked: "What is wrong? Has anything on her part disquieted you?" "No, by God," replied Zayd, "nothing she has done has disquieted me, Messenger of God, nor have I seen anything but good." The Messenger of God said to him, "Keep your wife to yourself, and fear God." That is [the meaning of] the Word of God: Is "And when you said unto him on whom God has conferred favor and you have conferred favor, 'Keep your wife to yourself, and fear God.' And you did hide in your mind that which God was to bring to light." You (prophet) did hide in your mind (the thought | that "if he separates himself from her I will marry her."

Long version, more details:

al-Tabari vol. 8, page 2-3:

The Messenger of God came to the house of Zayd b. Harithah (prophets adoptive son). (Zayd was always called Zayd b. Muhammad. Perhaps the Messenger of God missed him at that moment, so as to ask, "Where is Zayd?" He came to his residence to look for him but did not find him. Zaynab bt. Jalish, Zayd's wife, rose to meet him. Because she was dressed only in a shift, the Messenger of God turned away from her. She said: "He is not here, Messenger of God. Come in, you who are as dear to me as my father and mother!" The Messenger of God refused to enter. Zaynab had dressed in haste when she was told "the Messenger of God is at the door." She jumped up in haste and excited the admiration of the Messenger of God, so that he turned away murmuring something that could scarcely be understood. However, he did say overtly: "Glory be to God the Almighty! Glory be to God, who causes hearts to turn!"

When Zayd came home, his wife told him that the Messenger of God had come to his house. Zayd said, "Why didn't you ask him to come in?" She replied, "I asked him, but he refused." "Did you hear him say anything?" he asked. She replied, "As he turned away, I heard him say: 'Glory be to God the Almighty! Glory be to God, who causes hearts to turn!"' So Zayd left and, having come to the Messenger of God, he said: "Messenger of God, I have heard that you came to my house. Why didn't you go in, you who are as dear to me as my father and mother? Messenger of God, perhaps Zaynab has excited your admiration, and so I will separate myself from her." The Messenger of God said, "Keep your wife to yourself." Zayd could find no possible way to [approach] her after that day. He would come to the Messenger of God and tell him so, but the Messenger of God would say to him, "Keep your wife."

So prophet Muhammad was attracted to his adoptive sons' wife, and Allah sent a verse helping him to get her:

Quran 33:37: And (remember) when you said to him (Zaid bin Harithah (prophets adoptive son) منه - the freed-slave of the Prophet صلى الله عليه وسلم on whom Allah has bestowed Grace (by guiding him to Islam) and you (O Muhammad صلى الله عليه وسلم too) have done favour (by manumitting him): "Keep your wife to yourself, and fear Allah." But you did hide in yourself (i.e. what Allah has already made known to you that He will give her (Zaynab, the adoptive sons wife fru) to you in marriage) that which Allah will make manifest, you did fear the people (i.e., their saying that Muhammad صلى الله عليه وسلم married the divorced wife of his manumitted slave (adoptive son)

Tafsir Quran 33:37 (explanation, interpretation commentary of the Quran by al-Jalalayn): **The Messenger of God** (s) purchased him before his call to prophethood, and then manumitted him and **adopted him as his**

son — 'Retain your wife for yourself and fear God', before divorcing her. But you had hidden in your heart what God was to disclose, [what] He was to manifest of your love for her and of [the fact] that should Zayd part with her you would marry her, and you feared people, would say, 'He has married his son's wife!', though God is worthier that you should fear Him, in all things, so take her in marriage and do not be concerned with what people say. Zayd subsequently divorced her and her [obligatory] waiting period was completed.

Hadith: Tirmidhi 5:44:3212: Narrated Anas: "When this Ayah (verse) was revealed: 'But you did hide in yourself that which Allah will make manifest... (33:37)' about Zainab bint Jahsh, Zaid had come to the Prophet (مالموالله) complaining, and he wanted to divorce her, so he consulted with the Prophet (مالموالله) said: 'Keep your wife to yourself, and have Taqwa of Allah (33:37).''' Also in: Sahih Bukhari 6:60:310, Tirmidhi 5:44:3213, Sahih Bukhari 9:93:516

Hadith: Sahih Bukhari 9:93:516: Narrated Anas: Zaid bin Haritha came to the Prophet (مالي الله complaining about his wife. The Prophet (مالي الله) kept on saying (to him), "Be afraid of Allah and keep your wife." Aisha said, "If Allah's Messenger (مالي) were to conceal anything (of the Qur'an he would have concealed this Verse." Zainab used to boast before the wives of the Prophet (مالي) and used to say, "You were given in marriage by your families, while I was married (to the Prophet) by Allah from over seven Heavens." And Thabit recited, "The Verse:-- 'But (O Muhammad) you did hide in your heart that which Allah was about to make manifest, you did fear the people,' (33.37) was revealed in connection with Zainab and Zaid bin Haritha."

Now it is time for Muhammad to tell his community about the marriage with his adopted son's wife. How did he do it? Allah suddenly revealed this to Muhammad:

Quran 33:37: So when Zaid had accomplished his desire from her (i.e. divorced her), We gave her to you in marriage, so that (in future) there may be no difficulty to the believers in respect of (the marriage of) the wives of their adopted sons when the latter have no desire to keep them (i.e. they have divorced them). And Allah's Command must be fulfilled.

Quran 33:4: Allah (...) nor has He made your adopted sons your real sons.

Ouran 33:5: Call them (adopted sons) by (the names of) their fathers: that is more just with Allah.

Quran 33:40: Muhammad (صلى الله عليه وسلم) is not the father of any of your men

Hadith: Tirmidhi 5:44:3207: Narrated 'Aishah [may Allah be pleased with her]: "If the Messenger of Allah (Allah (A

Hadith: Tirmidhi 5:44:3213: Narrated Anas: "When this Ayah was revealed about Zainab bint Jahsh: 'So when Zaid had completed his aim with her, We gave her to you in marriage (33:37)' - he said: "She used to boast to the wives of the Prophet (Your families married you (to him) while Allah married me (to him) from above the Seven Heavens." (Sahih)

How did the other wife of the prophet react?

al-Tabari Vol. 8, page 3: Zayd separated from her and left her, and she became free. While the Messenger of God was talking with 'A'ishah, a faintings overcame him. When he was released from it, he smiled and said, "Who will go to Zaynab to tell her the good news, saying that God has married her to me?" Then the Messenger of God recited: "And when you said unto him on whom God has conferred favor and you have conferred favor, 'Keep your wife to yourself ...' and the entire passage. According to 'A'ishah, who said: "I became very uneasy (uncomfortable)

But the prophet's wives were not allowed to remarry even after he died:

Quran 33:53: O you who believe! Enter not the Prophet's houses, unless permission is given (...) And when you ask (his wives) for anything you want, ask them from behind a screen (curtains): that is purer for your hearts and for their hearts. And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death).

But the prophets lust for more women did not stop:

Hadith: Sahih Muslim 8:3240 - chapter: Recommendation to the one who sees a woman and is attracted to her, to go to his wife or slave woman and have intercourse with her:

Allah's Messenger (saw a woman, and so he came to his wife, Zainab, as she was tanning a leather and had sexual intercourse with her He then went to his Companions and told them: The woman advances and retires in the shape of a devil

al-Tabari vol. 9, page 139: I am Layla bt. al-Khatim. I have come to offer myself [in marriage] to you, so marry me." He replied, "I accept." She went back to her people and said that the Messenger of God had married her. They said, "What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. Seek an annulment from him." She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]

Was the prophet cheating?

Did Muhammad have concubine (sex slaves)?

Grey text = not relevant

Tafsir Quran 23:6 (explanation, interpretation commentary of the Quran by al-Jalalayn): except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines, for then they are not blameworthy, in having sexual intercourse with them.

He had 11 wives that he consummated his marriage with, and on top of that he had at least 4 sex slaves (concubines):

Hadith: an-Nasa'i 4:36:3411 or the book in pdf (p. 204-205):

It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you^[1]." until the end of the Verse. (Sahih)

Biography of the prophet: *The Sealed Nectar - Biography of the Noble Prophet*, by Safiur-Rahman Al-Mubarakpuri (page 483, 1996):

"Those were the eleven women that the Messenger of Allah had married and consummated marriage with them. He outlived two of them - Khadijah and Zainab, the *Umm Al-Maskeen*. Whereas the other nine wives outlived him. The two wives that he did not consummate marriage with were, one from Bani Kilab and the other from Kindah and this was the one called Al-Jauniyah. Besides these, he had two concubines.

- 1. The first was *Mariyah*, the Coptic (an Egyptian Christian), a present gift from Al-Muqauqis, vicegerent of Egypt she gave birth to his son Ibrahim, who died in Madinah still while a little child, on the 28th or 29th of Shawwal in the year 10 A.H., i.e. 27th January, 632 A.D.
- 2. The second one was *Raihanah* bint Zaid An-Nadriyah or Quraziyah, a captive from Bani Quraiza. Some people say she was one of his wives. However, Ibn Al-Qaiyim gives more weight to the first version. Abu 'Uhaidah spoke of
- 3. two more concubines, Jameelah, a captive, and
- 4. another one, a bondwoman granted to him by Zainab bint Jahsh. (1)"

al-Tabari vol. 9, page 141 - Chapter title: An Account of **the Messenger of God's Slave Concubines**: They were *Mariyah* bt. Sham'un, the Copt, and *Rayhanah* bt. Zayd a1-Quraziyyah, who, it is said, was of the Bann al-Nadir. An account of them has been given above.

Tafsir Quran 33:50 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah says, addressing His **Prophet** (....) (those (slaves) whom your right hand possesses whom Allah has given to you,) means, 'the slave-girls whom you took from the war booty are also permitted to you.' He owned Safiyyah and Juwayriyah, then he manumitted them and married them, and **he owned** *Rayhanah* bint Sham'un An-Nadariyyah **and** *Mariyah* Al-Qibtiyyah, the mother of his son Ibrahim, upon him be peace; **they were both among the prisoners**, may Allah be pleased with them.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 651, v. 972: the Muqauqis gave to the apostle four slave girls, one of whom was Mary

al-Tabari vol. 39, page 194: The latter suggested to *Mariyah* that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive. The Prophet admired Umm Ibrahim, who was fair-skinned and beautiful. He lodged her in al-'Aliyah, at the property nowadays called the mashrabah of Umm Ibrahim. He used to visit her there and ordered her to veil herself, [but] he had intercourse with her by virtue of her being his property ⁸⁴⁵.

Note⁸⁴⁵ (p.194): Mariyah was ordered to veil herself as did the Prophet's wives, <u>but</u> he did not marry her.

Muhammad cheating with a slave woman named Maria, was recorded in the Quran. She was not a wife:

Fatwa (islamic ruling) number 47572, by scholar from Islam Q&A:

(...) The Prophet (peace and blessings of Allaah be upon him) did not marry Mariyah al-Qibtiyyah, rather she was a concubine who was given to him by al-Muqawqis, the ruler of Egypt. (...)

Quran 66:1-5: O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you, seeking to please your wives? And Allah is Oft-Forgiving, Most Merciful. Allah has already ordained for you (O men) the absolution from your oaths. And Allah is your Maula (Lord, or Master, or Protector) and He is the All-Knower, the All-Wise. And (remember) when the Prophet (مالي الله عليه وسلم) disclosed a matter in confidence to one of his wives (Hafsah), then she told it (to another i.e. 'Aishah). And Allah made it known to him; he informed part thereof and left a part. Then when he told her (Hafsah) thereof, she said: "Who told you this?" He said: "The All-Knower, the All-Aware (Allah) has told me." If you two (wives of the Prophet عليه وسلم) turn in repentance to Allah, (it will be better for you), your hearts are indeed so inclined (to oppose what the Prophet صلى الله عليه وسلم المالي الله عليه وسلم), then verily, Allah is his Maula (Lord, or Master, or Protector), and Jibril (Gabriel), and the righteous among the believers; and furthermore, the angels are his helpers. It may be if he divorced you (all) that his Lord will give him instead of you, wives better than you - Muslims (who submit to Allah), believers, obedient (to Allah), turning to Allah in repentance, worshipping Allah sincerely, given to fasting or emigrants (for Allah's sake), previously married and virgins.

Tafsir Quran 66:1 (explanation, interpretation commentary of the Quran by al-Jalalayn):

O Prophet! Why do you prohibit what God has made lawful for you, in terms of your Coptic (christian) handmaiden $M\bar{a}riya$ — when he lay with her in the house of Hafsa, who had been away, but who upon returning [and finding out] became upset by the fact that this had taken place in her own house and on her own bed — by saying, 'She is unlawful for me!', seeking, by making her unlawful [for you], to please your wives? And God is Forgiving, Merciful, having forgiven you this prohibition (forbidden).

Tafsir Quran 66:1 (explanation, interpretation commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): "Umar who said: "The Messenger of Allah, Allah bless him and give him peace, entered the house of Hafsah along with the mother of his son, Mariyah. When Hafsah found him with her [in an intimate moment], she said: 'Why did you bring her in my house? You did this to me, to the exception of all your wives, only because I am too insignificant to you'. He said to her: 'Do not mention this to 'A'ishah; she is forbidden for me [i.e. Mariyah] if I ever touch her'. Hafsah said: 'How could she be forbidden for you when she is your slave girl?' He swore to her that he will not touch her and then said: 'Do not mention this incident to anyone'. But she went ahead and informed 'A'ishah. The Prophet, Allah bless him and give him peace, decided not to go to his wives for a month."

His wives (Aisha and Hafsa) were mad and got him to promise that he would not do it again. Allah then helped Muhammed with a revelation that allowed him to continue this behavior and blamed his two wives:

Hadith: an-Nasa'i 4:36:3411 or the book in pdf (p. 204-205):

It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse, but 'Aishah and Hafsah would not leave him alone until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you^[1]. until the end of the Verse. (Sahih) Note [1] (p. 204-205): Qur'an sura 66:1 At-tahrim

Hadith: Sahih Bukhari 3:43:648: Narrated `Abdullah bin `Abbas; I had been eager to ask `Umar the Qur'an saying): If you two (wives of the Prophet (مارياته) namely Aisha and Hafsa) turn in (sura 66.4), till performed the Hajj along with 'Umar (...) The Prophet (صلى الله) did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria).

Hadith: Sahih Bukhari 3:43:648: Narrated `Abdullah bin `Abbas: I had been eager to ask 'Umar about the two ladies from among the wives of the Prophet (طابعُوالم) regarding whom Allah said (in the Qur'an saying): If you two (wives of the Prophet (مطياله) namely Aisha and Hafsa) turn in repentance to Allah your hearts are indeed so inclined (to oppose what the Prophet (عليه وسلم likes) (66.4)

(...) The Prophet (عليه did not go to his wives because of the secret which Hafsa had disclosed to 'Aisha, and he said that he would not go to his wives for one month as he was angry with them when Allah admonished him (for his oath that he would not approach Maria). When twenty-nine days had passed, the Prophet (علية went to Aisha first of all. She said twenty-nine days have passed, as I have been counting them day by day.' (...)

Aisha expressed jealousy over all the women. One source call him a *womanizer*:

Hadith: Sahih Bukhari 8:3453: A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (and said: Then when Allah, the Exalted and Glorious, revealed this: "You may defer any one of them you wish, and take to yourself any you wish. and if you desire any you have set aside (no sin is chargeable to you)", I ('A'isha,) said: It seems to me that your Lord hastens to satisfy your desire.

Quran 23:5-7: And those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame

al-Tabari vol. 9, page 139: I am Layla bt. al-Khatim. I have come to offer myself [in marriage] to you, so marry me." He replied, "I accept." She went back to her people and said that the Messenger of God had married her. They said, "What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. Seek an annulment from him." She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]

Hadith: Sahih Bukhari 62:142: The Prophet (عالموله) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

Quran 33:51-52: Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses (captives & slaves).

Fatwa 13737 (holy law by scholar at IslamQA.info/en:

Ouestion:

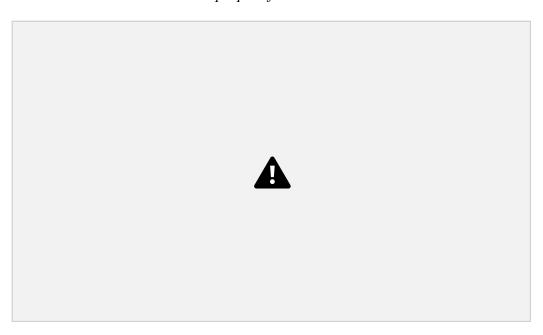
What is the ruling on intimacy with slave women?

In Ar-Raheeo Al Makhtum (The Sealed Nectar) the author says in the section called "The Prophet Household" that the Prophet (S.A.W.) had four concubines

- 1. Why is it that having concubines is not haram?
- 2. Can other muslims have concubines?.

Answer:

With regard to your question about it being permissible for a master to be intimate with his slave woman, the answer is that that is because Allaah has permitted it. Allaah says (interpretation of the meaning): "And those who guard their chastity (i.e. private parts, from illegal sexual acts) 6. Except from their wives or (the slaves) that their right hands possess, for then, they are free from blame" [Quran: al-Mu'minoon 23:6; al-Ma'aarij 70:30] (...) When the Muslims take prisoners of war, they are given the right to enslave them by the law of the Creator of all, and He is the All-Wise, All-Aware. (...) With regard to Muslims owning slaves, he should be very careful to establish that those who are bought or sold now are indeed slaves, because Islam has limited the sources of slaves which were many before the coming of Muhammad (peace and blessings of Allaah be upon him), and has allowed only one source, which is kaafir prisoners of war, when the kuffaar are fighting the Muslims. There is no other way in which they may be enslaved except those who are captured as a result of fighting between kaffirs and Muslims, or their children.



Islam allows <u>only</u> men to have 4 wives, women don't have that right:

Quran 4:3: And if you fear that you shall not be able to deal justly with the orphan-girls, then marry women of your choice, two or three, or <u>four</u> but if you fear that you shall not be able to <u>deal justly</u> (with them), then only *one* or (the captives and the slaves) that your right hands possess. Explain: Sahih Bukhari 7:62:2

But Muhammad had more than 4 wives:

Hadith: Sahih Bukhari 7:62:142: The Prophet used to pass by (have sexual relation with) all his wives in one night, and at that time he had <u>nine</u> wives.

Also in: Sahih Bukhari 1:5:270:

Hadith: Sahih Bukhari 1:5:268: Narrated Qatada: Anas bin Malik said, "The Prophet () used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet () the strength for it?" Anas replied, "We used to say that the Prophet () was given the strength of thirty (men) " And Sa`id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

Hadith: Sahih Bukhari 7:62:7: Narrated Sa`id bin Jubair: Ibn `Abbas (first scholar appointed by the prophet, prophet's cousin) asked me, "Are you married?" I replied, "No." He said, "Marry, for the best person of this (Muslim) nation (i.e., Muhammad) of all other Muslims, had the largest number of wives."

Why 4 wives? And should the priority be to marry elderly and divorced women (matron) if it is to help the society:

Hadith: Tirmidhi 2:6:1100: Jabir bin Abdullah narrated: "I married a woman and went to the Prophet, he said: 'O Jabir! Have you married?' I said: 'Yes.' He said: 'A virgin or a matron?' I said: 'A matron.' He said: 'Why didn't you marry a young girl, so that you may play with her and she with you?' I said: 'O Messenger of Allah! Abdullah (his father) died and left behind seven - or nine - daughter, so I have brought someone who can look after them.'" (He said:) "So he supplicated for me."

Also in: Sahih Bukhari 7:64:280, Sahih Bukhari 5:59:382, Sahih Bukhari 3:41:589

If you marry 4 wives to help society, why would you be asked to divorce your wives if you have more than four from the time before converting to islam:

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), m7.5, page 532: When a (A: non-Muslim) man who has more than four wives becomes Muslim, he is obliged to choose just four of them (A: and the others' marriages are annulled).

Now let us investigate how justly the prophet was towards his wives

Quran 4:129: You will never be able to do perfect justice between wives even if it is your ardent desire

Hadith: Sahih Bukhari 89:321: Narrated 'Aisha: the hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

Hadith: Sahih Bukhari 3:48:829: Aisha further added "Zainab (bint Jahsh) was competing with me (in her beauty and the Prophet's love)

Hadith: Tirmidhi 5:44:3213: Narrated Anas: "When this Ayah was revealed about Zainab bint Jahsh: 'So when Zaid had completed his aim with her, We gave her to you in marriage (33:37)' - he said: "She used to boast to the wives of the Prophet (Your families married you (to him) while Allah married me (to him) from above the Seven Heavens." (Sahih)

Quran 33:52: It is not lawful for you (to marry other) women after this, nor to change them for other wives even though their beauty attracts you, except those (captives and slaves) whom your right hand possesses.

Hadith: Sahih Muslim 8:3450: Anas (Allah be pleased with him) reported that Allah's Apostle (عَالَوْكُ had nine wives. So when he divided (his stay) with them, the turn of the first wife did not come but on the ninth (day). They (all the wives) used to gather every night in the house of one where he had to come (and stay that night). It was (the night when he had to stay) in the house of 'A'isha (Allah be pleased with her), when Zainab came there. He (the Holy Prophet) stretched his hand towards her (Zainab), whereupon she ('A'isha) said: It is Zainab. Allah's Apostle (withdrew his hand. There was an altercation between the two until their voices became loud (and it was at that time) when Iqama was pronounced for prayer. There happened to come Abu Bakr and he heard their voices and said: Messenger of Allah, (kindly) come for prayer, and throw dust in their mouths. So the Prophet (went out. 'A'isha said: When Allah's Apostle (would finish his prayer there would also come Abu Bakr and he would do as he does (on such occasions, i.e. reprimanding). When Allah's Apostle (when Allah's Apo

Quran 33:51-52: You, [O Muhammad], may put aside whom you will of them or take to yourself whom you will. And any that you desire of those [wives] from whom you had [temporarily] separated there is no blame upon you [in returning her]. That is more suitable that they should be content and not grieve and that they should be satisfied with what you have given them - all of them. And Allah knows what is in your hearts. And ever is Allah Knowing and Forbearing. Not lawful to you, [O Muhammad], are [any additional] women after [this], nor [is it] for you to exchange them for [other] wives, even if their beauty were to please you, except what your right hand possesses (captives & slaves).

Hadith: Sahih Muslim 8:3453: 'A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (and said: Then when Allah, the Exalted and Glorious, revealed this: "You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)", I ('A'isha) said: It seems to me that your Lord hastens to satisfy your desire.

Hadith: an-Nasa'i 4:26:3201: Aishah said: "I used to feel jealous of those (women) who offered themselves (in marriage) to the Prophet and I said: 'Would a free woman offer herself?' Then Allah, the Mighty and Sublime, revealed: 'You can postpone whom you will of them, and you may receive whom you will.' I said: 'By Allah, I see that your Lord is quick to respond to your wishes.'" (Sahih)

Hadith: an-Nasa'i 24:56: It was narrated from Umm Salamah, that when her 'Iddah had ended, Abu Bakr sent word to her proposing marriage to her, but she did not marry him. Then the Messenger of Allah sent 'Umar bin Al-Khattab with a proposal of marriage. She said: "Tell the Messenger of Allah that I am a jealous woman and that I have sons, and none of my guardians are present." He went to the Messenger of Allah and told him that. He said: "Go back to her and tell her: As for your saying that you are a jealous woman, I will pray to Allah for you to take away your jealousy. (...) ... so he performed the marriage.

Hadith: Abu Dawud 29:3920: Narrated Aisha (prophets wife), Ummul Mu'minin: Juwayriyyah, daughter of al-Harith ibn al-Mustaliq, fell to the lot of Thabit ibn Qays ibn Shammas, or to her cousin. She entered into an agreement to purchase her freedom. She was a very beautiful woman, most attractive to the eye. Aisha said: She then came to the Apostle of Allah (also asking him for the purchase of her freedom. When she was standing at the door, I looked at her with disapproval. I realised that the Apostle of Allah (would look at her in the same way that I had looked. (...) Apostle of Allah? He replied: I shall pay the price of your freedom on your behalf, and I shall marry you. She said: I shall do this. Also in: "The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 493:

Hadith: Sahih Bukhari 47:755: Narrated 'Urwa from 'Aisha: The wives of Allah's Apostle were in two groups One group consisted of 'Aisha, Hafsa, Safiyya and Sauda; and the other group consisted of Um Salama and the other wives of Allah's Apostle. The Muslims knew that Allah's Apostle loved 'Aisha, so if any of them had a gift and wished to give to Allah's Apostle, he would delay it, till Allah's Apostle had come to 'Aisha's home and then he would send his gift to Allah's Apostle in her home. The group of Um Salama discussed the matter together and decided that Um Salama should request Allah's Apostle to tell the people to send their gifts to him in whatever wife's house he was. Um Salama about it. She said, "He did not say anything to me." They asked her to talk to him again. She talked to him again when she met him on her day, but he gave no reply. When they asked her, she replied that he had given no reply. They said to her, "Talk to him till he gives you a reply." When it was her turn, she talked to him again. He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha." On that Um Salama said, "I repent to Allah's Apostle to say to him, "Your wives request to treat them and the daughter of Abu Bakr on equal terms." Then Fatima conveyed the message to him. The Prophet said, "O my daughter! Don't you love whom I love?" She replied in the affirmative and returned and told them of the situation. They requested her to go to him again but she refused. They then sent Zainab bint Jahsh who went to him and used harsh words saving, "Your wives request you to treat them and the daughter of Ibn Abu Quhafa on equal terms." On that she raised her voice and abused 'Aisha to her face so much so that Allah's Apostle looked at 'Aisha to see whether she would retort (reply). 'Aisha started replying to Zainab till she silenced her. The Prophet then looked at 'Aisha and said, "She is really the daughter of Abu Bakr."

Hadith: an-Nasa'i 4:36:3411 or the book in pdf (p. 204-205): It was narrated from Anas, that the Messenger of Allah had a female slave with whom he had intercourse (sex), but 'Aishah and Hafsah would not leave him alone

until he said that she was forbidden for him. Then Allah, the Mighty and Sublime, revealed: "O Prophet! Why do you forbid (for yourself) that which Allah has allowed to you [11].' until the end of the Verse. (Sahih)

Note [1] (p. 204-205): Qur'an sura 66:1 At-tahrim

al-Tabari vol. 39, page 194: The latter suggested to Mariyah that she embrace Islam and made her wish to do so; thus she and her sister were converted, whereas the eunuch adhered to his religion until he was [also] converted later in Medina, while the Prophet was [still] alive. The Prophet admired Umm Ibrahim, who was fair-skinned and beautiful. He lodged her in al-'Aliyah, at the property nowadays called the mashrabah of Umm Ibrahim. He used to visit her there and ordered her to veil herself, [but] he had intercourse with her by virtue of her being his property ⁸⁴⁵.

Footnote in the book:

Note⁸⁴⁵ (p. 194): Mariyah was ordered to veil herself as did the Prophet's wives, but he did not marry her.

Hadith: Sahih Bukhari 5:268: The Prophet (used to visit all his wives in a round, during the day and night and they were eleven in number." I asked Anas, "Had the Prophet (the strength for it?" Anas replied, "We used to say that the Prophet (was given the strength of thirty (men)." And Sa'id said on the authority of Qatada that Anas had told him about nine wives only (not eleven).

al-Tabari vol. 9, page 139: I am Layla bt. al-Khatim. I have come to offer myself [in marriage] to you, so marry me." He replied, "I accept." She went back to her people and said that the Messenger of God had married her. They said, "What a bad thing you have done! You are a self-respecting woman, but the Prophet is a womanizer. Seek an annulment from him." She went back to the Prophet and asked him to revoke the marriage and he complied with [her request]

al-Tabari vol. 9, page 139: the Messenger of God married Ghaziyyah bt. Jabir (...) When the Prophet went to her he found her to be an old woman, so he divorced her.

Hadith: Sahih Bukhari 6:60:318: Narrated Aisha: Sauda (the wife of the Prophet) went out to answer the call of nature after it was made obligatory (for all the Muslims ladies) to observe the veil. She was a fat huge lady, and everybody who knew her before could recognize her. Also in: Hadith: Sahih Bukhari 2:26:740

al-Tabari vol. 9, page 137: The Messenger of God married Asma bt. al-Nu'man b. al- Aswad b. Sharabil b. al-Dawn b. Hujr b. Mu'awiyah al-Kindi. When he went to her he found that she was suffering from leprosy, so he gave her a compensation [for divorce]

Hadith: an-Nasa'i 4:27:3590: It was narrated from 'Umar that the Prophet -'Amr (one of the narrators) said: "The Messenger of Allah - had divorced Hafsah, then he took her back." And Allah knows best.

al-Tabari vol. 9, page 136: The Messenger of God married al-Shanba' bt. 'Amr al- Ghifariyya (...) She menstruated when she entered [the house of] the Messenger of God, and [the Prophet's son] Ibrahim died before she took her ritual purification bath. She said, "If he were a prophet, the person who is dearest to him would not have died," so the Messenger of God dismissed her by [giving her] divorce

If a woman's husband dies, she is allowed to get married again:

Hadith: an-Nasaí 4:27:3552: 'When a woman whose husband has died gives birth, it becomes permissible for her to marry.'"

But the prophet forbade his wives to remarry after his death:

Quran 33:53: And it is not (right) for you that you should annoy Allah's Messenger, nor that you should ever marry his wives after him (his death).

Hadith: Sahih Bukhari 62:142: The Prophet (عليه) used to pass by (have sexual relation with) all his wives in one night, and at that time he had nine wives.

6. VIOLENCE

In this chapter (click):

- Dominate the world with war
- Fighting in jihad is a must
- Reward for warriors
- Is suicide attacks allowed?
- Offensive wars
- Terror

- Beheading, crucifixion, amputations, stoning
- Violence
- Killing children & women
- Honor killing
- Plundering (stealing)
- Burning humans with fire
- Torture
- FREE SPEECH
- Vandalize graves & religious symbols
- Punishing homosexuality

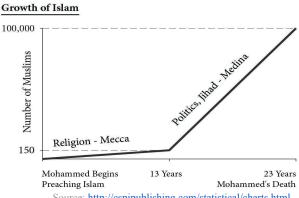
BACKGROUND

Muhammad, was a prophet for 23 year.

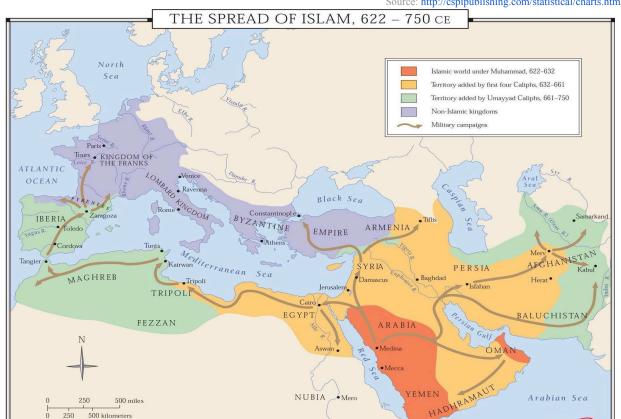
First 13 years he had few followers (around 150) and was military weak. Peaceful verses comes from this time.

When he got power, the tone changed Source.

The principle of "law of abrogation": newer verses from Allah cancels and replaces earlier verses, if there is a conflict.



Source: http://cspipublishing.com/statistical/charts.html



Red = Muhammad's leadership

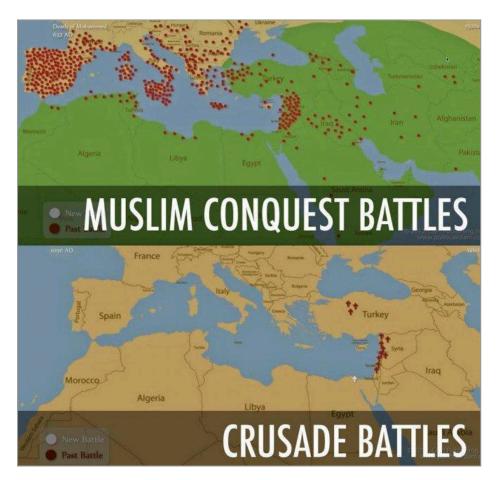
Orange = 4rightly guided caliphs (Muhammad put them in power: Abu Bakr, Umar, Uthman, Ali)

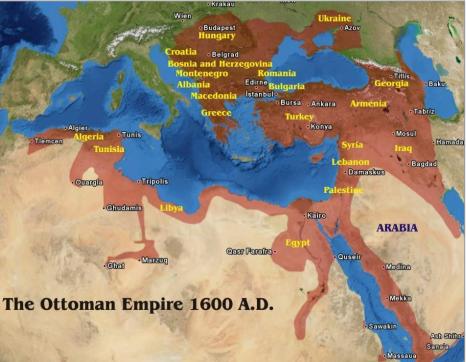
Green = Umayyad, caliph nr 5

Sahih Bukhari 8:76:437: The Prophet (صلي الله) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation)

First 100 years, Islam spread with the sword, not in defense as the picture clearly shows (org. size here). Spain was invaded and was called Al-Andalus for 800 years. Sharia law was put into place in the land.

Two video lectures by Dr. Bill Warner: Jihad vs. Crusades (5 min) & The 1400 year history of Islam (44 min)





When islam is being discussed, many people brings up the crusades, as a reflex to excuse Muhammad's expansion of Islam with the sword.

To give perspective this picture on the left is presented. Facts about crusades (1095-1291) is that it was a reaction to Islamic invasion. There were a total of 12 crusades in the area of Jerusalem. Jerusalem had been invaded by ISIS of that time (muslim army) and jews and the christians asked the pope for help. The two christian group catholics and byzantine were in a conflict with each other, but decided in this case to put their differences aside temporarily, to meet an enemy that threatening them both.

Unfortunately, this is not taught in schools today, though even this information is easy accessible.

ISIS (Islamic State) was not the first caliphate. The Ottoman empire (1299-1924), was a 800 year islamic empire, under one leader (caliph) - just like Islamic State (ISIS). This empire fell fell less than 100 years ago.

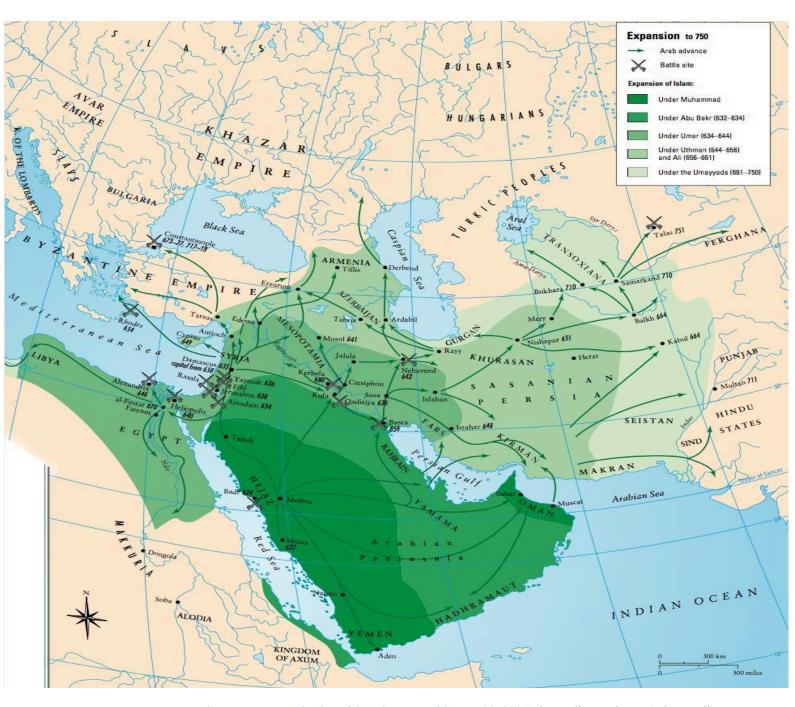
Dominate the world with war

EARLY ISLAM

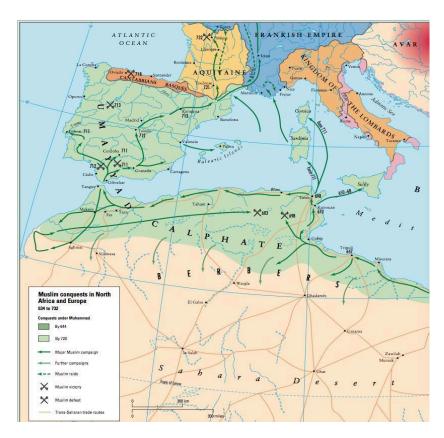
Hadith: Sahih Muslim 19:4467: It has been narrated on the authority of Buraida (who heard the tradition from his father) that the Messenger of Allah (عليه وسلم) conducted nineteen military campaigns and he (actually) fought in eight of them.

Also in: Sahih Muslim 19:4464

Hadith: Sahih Muslim 31:6174: Chapter: The Advice Of The Prophet (SAW) Concerning The People Of Egypt: Abu Dharr reported Allah's Messenger (Allah's Messenger (Allah



Source: Historical Atlas of the Islamic World (page 29, 2004), by Malise Ruthven, Azim Nanji



Source: Historical Atlas of the Islamic World (page 66, 2004), by Malise Ruthven, Azim Nanji

Honest Imams on that the Islamic empire was spread by the sword:

Sheikh Suleiman Anwar Bengharsa (Canada): the implementation of sharia was done by the sword Imam Tawhidi (Australia) tells the truth about how Islam spread on national TV Sheikh Feiz Muhammad (Australia) early conquest of islamic era Sheikh Anwar Al Awlaki (USA) - Was Islam Spread By The Sword? Imam Tawhidi - Islam was spread by the Sword Dr. Sheikh Yasir Qadhi (Canada) Islam spread by sword, offensive wars Ismail Al-Wahwah (Australia) - Not with flowers but with the army of Muslims Muslim Cleric Sabah Shabr: Islam was spread by the sword so what Kuwaiti Cleric Saalim At-Taweel: We fight them so they will become Muslims



Hadith: Sahih Bukhari: 4:53:386: Umar sent the Muslims to the great countries to fight the pagans (non-muslims). When Al-Hurmuzan embraced Islam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade. [...] When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" [...] Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute, money); and our Prophet has informed us that our Lord says: "Whoever amongst us is

Red text = important

killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

Allah have promised the muslims a prophecy, to conquer the world. Extremist groups like ISIS or al-Qaida are imitating by Islam's perfect role model - Prophet Muhammad, and his 4 rightly guided leaders (Abu Bakr, Umar, Uthman, Ali) since the founders themself expanded the Islamic empire through a conquest of war - starting from Saudi Arabia to Spain and even to China. Next two pages illustrates the many conquests on a map.

Islams greatest scholar Ibn Kathir that lived close to Muhammads lifetime explains this:

Tafsir Qur'an 24:55 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

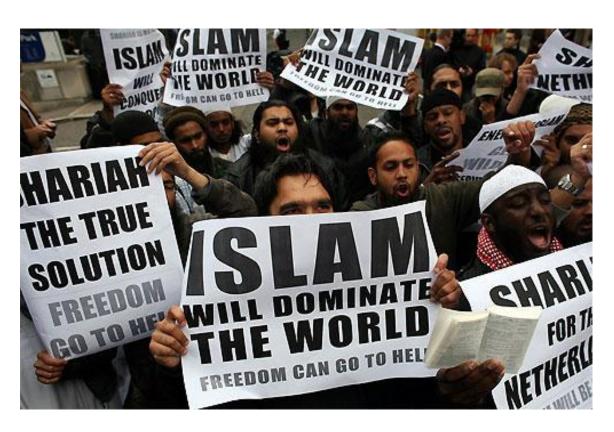
Allah's Promise to the Believers that He would grant them Succession This is a promise from Allah to His Messenger that He would cause his Ummah (muslim community) to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took Jizyah (money for not converting to islam) from the Zoroastrians of Hajar and from some of the border lands of Syria; (...) Then when the Messenger died, his successor (Khalifah) Abu Bakr As-Siddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its people. He sent another army under the leadership of Abu 'Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of `Amr bin Al-`As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer <mark>Busra</mark> and <mark>Damascus</mark> and their provinces the land of <mark>Hawran</mark> and its environs. Then Allah chose for **Abu Bakr** to honor him with Him and he **died.** The people of Islam were blessed that As-Siddiq was inspired to appoint 'Umar Al-Faruq as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. (...) During the rule of 'Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthman bin 'Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it. In the Sahih it was recorded that the Messenger of Allah said: (Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah (muslim community) will reach everywhere I was shown.) And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth

Tafsir 9:123 (explanation, context and commentary by Ibn Kathir):

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures.

and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam **return.** He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Umar bin Al-Khattab, may Allah be pleased with him. With 'Umar, Allah humiliated the disbelievers suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided worthy life. Then, the Companions among the Muhajirin and Ansar agreed to chose after 'Umar, 'Uthman bin 'Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him. During 'Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allah's statement, (O you who believe! Fight those of the disbelievers who are close to you.)



In a time of deceit, telling the truth is a revolutionary act.

George Orwell

Ouran 9:73: O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them.

Tafsir Quran 9:73 (explanation, context and commentary by Ibn Abbas):

(O Prophet! Strive against the disbelievers) with the sword (and the hypocrites) with words! (Be

Tafsir Quran 9:73 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him or at least have a stern face with them." Ibn `Abbas said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them." Ad-Dahhak commented, "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them." Similar was said by Muqatil and Ar-Rabi'. Al-Hasan and Qatadah said, "Striving against them includes establishing the (Islamic Penal) Law of equality against them." In combining these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

Quran, 48:27 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Good News that Muslims will conquer the Known World, and ultimately the Entire World

Allah the Exalted and Most Honored said, while delivering the glad tidings to the believers that the Messenger will triumph over his enemies and the rest of the people of the earth. (...) (that He may make it superior to all religions.) all the religions of the people of the earth, Arabs and non-Arabs alike, whether having certain ideologies or being atheists or idolators.

Tafsir Quran 9:123 (explanation, context and commentary by Ibn Kathir):

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the

religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with.

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians,
who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they
claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance
of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their
saying with their mouths), but they have no proof that supports their claim (...)

Tafsir Quran 9:29 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order to fight People of the Scriptures (jews and christians) until They give the Jizyah (money) Allah said, Fight against those who believe not in Allah (...)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 602-603: THE OBJECTIVES OF JIHAD

o9.8 The caliph (025) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non-Muslim poll tax (jizya, def: o11.4) - which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (0: and the war continues) until they become Muslim or else pay the non-Muslim poll tax (O: in accordance with the word of Allah Most High, "Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden-who do not practice the religion of truth, being of those who have been given the Book-until they pay the poll tax out of hand and are humbled" (Koran 9:29)

(...) 09.9 The caliph fights all other peoples until they become Muslim (0: because they are not a people with a Book, nor honored as such, and are not permitted to settle with paying the poll tax (jizya) (n: though according to the Hanafi school, peoples of all other religions, even idol worshippers, are permitted to live under the protection of the Islamic state if they either become Muslim or agree to pay the poll tax, the sole exceptions to which are apostates from Islam and idol worshippers who are Arabs

Tafsir Quran 2:190 (explanation, interpretation, commentary of the quran by Qurtubi), page 490-491:

The ayat for the permission to fight was revealed about fighting in general and the instruction is to fight not only those idolaters who fight the Muslims but also those who do not fight. The command refers to the time when the Prophet, may Allah bless him and grant him peace, went out with his Companions to Makka for 'umra. When he camped at al-Hudaybiyya near Makka, the idolaters prevented him from continuing on into Makka and he remained there for a month. They made a treaty stipulating that he could return the following year for three days and that there would be no fighting between them. After concluding this treaty, he returned to Madina. The following year he made preparations for hajj and the Muslims feared the treachery of the unbelievers and did not like the idea of fighting in the sacred months and in the Haram. Then this ayat was revealed, meaning that it is lawful for you to fight if the unbelievers fight you. So the ayat is connected to the prior mention of hajj and entering houses by the back door. After this the Prophet fought those who fought him and refrained from those who refrained from fighting him until the ayat in Surat at-Tawba (9:5) was revealed, "Fight the idolaters," and this ayat was abrogated. This is the position of the majority of scholars. Ibn Zayd and ar-Rabi', however, say that this ayat was abrogated by Allah's words: "Fight the idolaters totally," (9:36) in which he was commanded to fight all the unbelievers.

Tafsir Quran 2:193 (explanation, interpretation, commentary of the quran by Qurtubi), page 496:

Fight them until there is no more fitna and the deen belongs to Allah alone

This is a command to fight every idolater in every place according to those who say that it abrogates the previous ayats. According to those who say that it does not abrogate other ayats, it means: fight those about whom Allah says, "if they fight you". The former is the more likely meaning. It is an unqualified command to fight without any precondition of hostilities being initiated by the unbelievers. The evidence for that is in the words of Allah, "and the din belongs to Allah alone." The Prophet said, "I was commanded to fight people until they say, 'There is no god but Allah.' The ayat and hadith both

indicate that the reason for fighting is disbelief because Allah says, "until there is no more fitna," meaning disbelief in this case. So the goal is to abolish disbelief and that is clear.

Tafsir Quran 9:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir): **This is the Ayah of the Sword**

fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next, (then fight the Mushrikin wherever you find **them), means, on the <u>earth in general</u>** except for the Sacred Area, for Allah said, (And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them.) 2:191 Allah said here, (and capture them), executing some and keeping some as prisoners, (and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam, (But if they repent and perform the Salah, and give the Zakah, then leave their way free. proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most that the Messenger of Allah said, (I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-'Awfi said that Ibn 'Abbas commented: "No

This is also explained by Muhammad:

Hadith: Sahih Bukhari 4:53:355: Narrated Abu Musa Al-Ash`ari: A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet (said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Also in: Sahih Bukhari 4:52:65, Sahih Bukhari 9:93:550, Sahih Bukhari 4:53:355, Sahih Bukhari 1:3:125





Grey text = not relevant Black text = relevant Red text = important Blue text = link

Video: Denmark: "Copenhagen Imam Mundhir Abdallah Calls for Jihad to Invade and Conquer Europe" (3,01-4,44) - 2018

Article: Breitbart: "Copenhagen Imam: 'Jihad Necessitates the Muslim Invasion and Conquest of Europe"

Video 1: CNN interview: "The Quran says very clearly in the arabic language, to terrorize them"

Video 2: Libya, Afghanistan, Iran, Lebanon - 35-64 years ago

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 669:

"God sent Muhammad with this religion and he strove for it until men accepted it voluntarily or by forces"

Quran 8:39: And fight them until there is no more Fitnah (disbelief and polytheism, i.e. worshipping others besides Allah) and the religion (worship) will all be for Allah Alone [in the whole of the world]. But if they cease (worshipping others besides Allah), then certainly, Allah is All-Seer of what they do.



Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order to fight to <u>eradicate</u> Shirk and Kufr (belief in other than Allah and disbelief). Allah said, (And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Video 1: American Sheikh Anwar Al-Awlaki: "The islamic empire spread by the sword"
Video 2: Scholar: Islam was spread by the sword
Video 3: Australian Sheikh Feiz Muhammad:
(min. 10:56-12:46)

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Jalalayn):

And fight them until sedition idolatry is exists no more and religion is all for God alone none other being worshipped; then if they desist from unbelief surely God sees what they do and will requite them for it.

Hadith: Ibn Majah 5:36:3930: It was narrated from Sumait bin Sumair, that 'Imran bin Husain said: 'Nafi' bin Azraq and his companions came and said: 'You are doomed, O 'Imran!' He ('Imran) said: 'I am not doomed.' They said: 'Yes you are.' I said: 'Why am I doomed?' They said: 'Allah says: "And fight them until there is no more Fitnah (disbelief and polytheism, i.e., worshipping others besides Allah), and the religion (worship) will be all for Allah Alone. '[8:39] He said: 'We fought them until they were defeated and the religion was all for Allah Alone. If you wish, I will tell you a Hadith that I heard from the Messenger of Allah (Alone). 'They said: 'Did you (really) hear it from the Messenger of Allah (Alone). 'Yes. I was with the Messenger of Allah (Alone) and he had sent an army of the Muslims to the idolaters. When they met them they fought them fiercely, and they (the idolaters) gave them their shoulders (i.e., turned and fled). (...)

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 213:

To God belongs the end of matters.' The meaning is: 'I have allowed them to fight only because they have been unjustly treated while their sole offence against men has been that they worship God. When they are in the ascendant they will establish prayer, pay the poor-tax enjoin kindness, and forbid iniquity, i.e. the prophet and his companions all of them.' Then God sent down to him: 'Fight them so that there be no more persecution,' i.e. until no believer is seduced from his religion. 'And the religion is God's, i.e. Until God alone is worshipped.

Hadith: Sahih Bukhari 1:2:25 - Chapter: "But if they repent [by rejecting Shirk (polytheism) and accept Islamic Monotheism]: "Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me" except for Islamic laws and then their reckoning (accounts) will be done by Allah."

Quran 2:193: And fight them <u>until</u> there is no more Fitnah (disbelief and worshipping of others along with Allah) and (all and every kind of) worship is for Allah (Alone). But if they cease, let there be no transgression except against Az-Zalimun (the polytheists, and wrong-doers)



Quran 9:29: Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves subdued.

Video: Sheikh Muhammad Ayed



"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 672:

The apostle told him to approach and unwound it and then rewound it leaving four fingers or so loose behind him, saving, "Turban yourself

Ibn 'Auf, for thus it is better and neater." Then he ordered Bilal to give him the standard and he did so. Then he gave praise to God and prayed for himself. He then said, "Take it, Ibn 'Auf; fight everyone in the way of God and kill those who disbelieve in God. Do not be deceitful with the spoil; do not be treacherous, nor mutilate, nor kill children. This is God's ordinance and the practice of his prophet among you."

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira: The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Quran 48:28: He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions.

Domination, not integration

Core Islamic doctrine doesn't promote coexistence, but rather to opposite: to conquer the world

Hadith: Tirmidhi: 4:7:217: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it

Comments in the book form (page 235): The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the

Hadith: Muwatta Malik 45:18: Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens (religions) shall not co-exist in the Arabian Peninsula,' and he therefore expelled the jews from Khaybar."

Hadith: Sahih Bukhari 4:53:392: the Prophet (علوك) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land.

Hadith: Tirmidhi 4:7:2176: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it.

Hadith: Sahih Muslim 54:5: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah (muslim community) would reach those ends

Hadith: Sahih Muslim 41:6904: Thauban reported that Allah's Messenger (said: Allah drew the ends of the world near one another for my sake. And I have seen its eastern and western ends. And the dominion of my Ummah (muslim community) would reach those ends which have been drawn near me

Quran 9:29-33: Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves subdued. And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah. That is their saying with their mouths, resembling the saying of those who disbelieved aforetime. Allah's Curse be on them, how they are deluded away from the truth! They (Jews Him)." They (the disbelievers, the Jews and the Christians) want to extinguish Allah's Light (with which Muhammad صلى الله عليه وسلم has been sent - **Islamic Monotheism**) with their mouths, but Allah will not allow except that His Light should be perfected even though the Kafirun (disbelievers) hate (it). It is He Who has sent His Messenger (Muhammad صلى الله عليه وسلم with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it).

Quran 48:28: He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions.

Hadith: Sahih Bukhari 4:52:65: Narrated Abu Musa: A man came to the Prophet (المحلة) and asked, "A man fights for war booty; another fights for fame and a third fights for showing off; which of them fights in Allah's Cause?" The Prophet (المحلية) said, "He who fights that Allah's Word (i.e. Islam) should be superior, fights in Allah's Cause."

Also in: Sahih Bukhari 4:53:355

Hadith: Sahih Bukhari 1:3:125: A man came to the Prophet (ﷺ) and asked, "O Allah's Messenger (ﷺ)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet (ﷺ) raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Hadith: Riyad as-Salihin 19:32: Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported: "You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." [Al-Bukhari].

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira: The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Hadith: Sahih Bukhari 4:52:254: The Prophet (4.52) said, "Allah wonders at those people who will enter Paradise in chains."



Tafsir Quran 3:110 (explanation,

interpretation commentary of the Quran by Ibn Kathir): Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam."

Quran 61:4-11: Verily, Allah loves those who fight in His Cause in rows (ranks) as if they were a solid structure (...) Allah guides not the people who are Zalimun (polytheists, wrong-doers and disbelievers) folk. They intend to put out the Light of Allah (i.e. the Religion of Islam, this Qur'an, and the Prophet Muhammad منا with their mouths. But Allah will bring His Light to perfection even though the disbelievers hate (it). He it is Who has sent His Messenger (Muhammad صلى with guidance and the religion of truth (Islamic Monotheism) to make it victorious over all (other) religions even though the Mushrikun (polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and in His Messenger Muhammad صلى who believe! Shall I guide you to a trade that will save you from a painful torment? That you believe in Allah and His Messenger (Muhammad صلى الله عليه وسلم) and that you strive hard and fight in the Cause of Allah with your wealth and your lives: that will be better for you, if you but know!

Tafsir Quran 61:4 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Qatadah and Ad-Dahhak said that this Ayah was sent down to admonish some people who used to say that they killed, fought, stabbed, and did such and such during battle, even though they did not do any of it. Sa'id bin Jubayr said about Allah's statement, (Verily, Allah loves those who fight in His cause in rows (ranks)) "Before Allah's Messenger began the battle against the enemy, he liked to line up his forces in rows; in this Surah, Allah teaches the believers to do the same."

Quran 3:56: "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah)

ir Quran 3:56 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya

al-Tabari, vol. 9, page 69 (Islam's greatest historian, first commentary of the Quran, scholar, imam etc.): He made us kings and chose the best of His creation as a prophet who is the noblest in lineage, the most truthful in speech, and the best in noble descent. (...) They are the most noble people in lineage, the most prominent, and the best in deeds. Then the first of creation to answer and respond to God when the Messenger of God summoned them were ourselves. We are the Helpers of God and the viziers of His Messenger, and we fight people until they believe in God. He who believes in God and His Messenger has protected his life and possessions from us]; as for one who disbelieves, we will fight him forever in the cause of God and killing him is a small matter to us. I say this and ask God's forgiveness for myself and the believing men and the believing women. Peace be upon you." Then they said, "O Muhammad, permit our poet [to speak]," and he did. AI-Zibrigan b. Badr got up and said: We are the nobles, no tribe can match us, from us are the kings and in our midst houses of worship are built. How many tribes have we plundered and subjugated, for excellence in glory is to be sought after!

Quran 8:73: And those who <u>disbelieve</u> are <u>allies</u> of <u>one another</u>, (and) if you (Muslims of the whole world collectively) do not do so [i.e. become allies, as one united block under one Khalifah (a chief Muslim ruler for the whole Muslim world) to make victorious Allah's religion

Hadith: Sahih Bukhari 4:53:392: the Prophet () came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land.

Quran 47:4-6: So, when you meet (in fight - Jihad in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives). Thereafter (is the time) either for generosity (i.e. free them without ransom), or ransom (according to what benefits Islam), until the war lays down its burden. Thus |you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection], but if it had been Allah's Will, He Himself could certainly have punished them (without you). But (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).

Hadith: Sahih Bukhari 1:3:125: A man came to the Prophet (عليوسله) and asked, "O Allah's Messenger (عليوسله)! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet (عليوسله) raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Hadith: Sahih Bukhari 2:52: Allah's Messenger (said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended.

Quran 2:217: a greater (transgression) with Allah is to prevent mankind from following the Way of **Allah, to disbelieve in Him**, to prevent access to Al-Masjid-Al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah **is worse than killing**.

Hadith: Sahih Bukhari 8:387: What makes the life and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam. Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident, And he who cannot protect himself must suffer disgrace.

The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'

3 stages of Islam

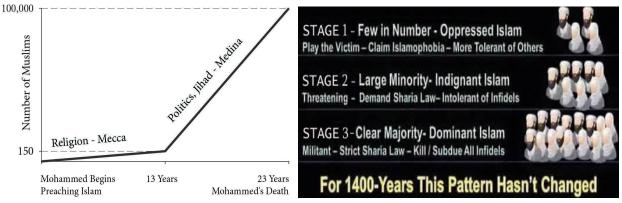
Video: 3 stages of Islam (an explanation by David wood)

PFD text: 3 stages of Islam with verses

Quran 76:23: Verily! It is We Who have sent down the Quran to you (O Muhammad SAW) by stages.

Quran 2:106: "Whatever a Verse (revelation) do We **abrogate** or **cause to be forgotten**, We **bring a better one** or similar to it."

Quran 16:101: "And when We change a Verse (of the Qur'an,) in place of another - and Allah knows best what He sends down"



Source

	Quran 2:62: those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and does righteous good deeds shall have their reward with their Lord Tafsir Quran 5:73 (explanation, interpretation, commentary of the Quran by Ibn Kathir)
STAGE 1	Quran 109:4-6: To you be your religion, and to me my religion.
	Quran 2:256: There shall be no compulsion in [acceptance of] the religion.
	Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Kathir): believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah (lying) is allowed until the Day of Resurrection."
	Quran 3:28: Let not the believers take disbelievers for their <u>friends</u> in preference to believers. Whoso doeth that hath no connection with Allah
STAGE 2	Quran 8:55: The worst of moving (living) creatures before Allah are those who disbelieve
	Quran 3:110: You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad صلى الله عليه وسلم) and his Sunnah] are the best of peoples ever raised up for mankind; you enjoin Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam has ordained) and forbid Al-Munkar (polytheism, disbelief and all that Islam has forbidden),
	Quran 48:29: Muhammad is the messenger of Allah. And those with him are hard against the disbelievers and merciful among themselves.

When Muhammad got power, he then broke the peace treaty (contract) with the non-muslims: Quran 9:3: And an announcement from Allah and His Messenger, to the people (assembled, muslims) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) [peace contract] obligations with the Pagans (non-muslims).

STAGE 3

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), p. 604: "There must be some interest served in making a truce (peace contract) other than mere preservation of the status quo. Allah Most High says, "So do not be fainthearted and call for peace, when it is you who are the uppermost" (Koran 47:35). Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or materiel, or the hope of an enemy becoming Muslim"

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah () said: "Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion (push him)." (...) the Muslims were ordered to **humiliate them**. (Sahih)

Footnote in the text (page 366): In normal conditions when Muslims are in power and they are Muslims that they should not give such leeway (possibility to act) to the non-Muslims and they it only means that it is disliked because it would amount to honoring them, and the Muslims were **only to humiliate them.** For this reason, when one of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to act) to non-Muslim rulers for the greater interest of the Muslim community.

Hadith: Sahih Bukhari 4:53:392: the Prophet (disc) came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land.

Quran 9:29: Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah with willing submission, and feel themselves subdued

Hadith: Sahih Bukhari 2:25: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me

al-Tabari vol. 10, page 100-101: This] was part of that with which **Abu Bakr** (1st caliph leader) is no [course] but to raid them. [In that case] kill them by every means, by fire or whatever else. And if they respond to you in the call to Islam, then question them [further]; if they affirm [payment of] the alms tax, then accept that from them; but if they deny it, then there is no [course] but to raid (attack) them without any word [of warning]."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 547:

(Muhammad): "Woe to you, Abu Sufyan, isn't it time that you recognize that I am Allah's apostle?" He (Abu Sufyan) answered, "As to that I still have some doubt." I (the narrator) said to him, "Submit and testify that there is no god but Allah and that Muhammad is the apostle of Allah before you lose your head," so he did so.

Hadith: Tirmidhi 3:21:1681:

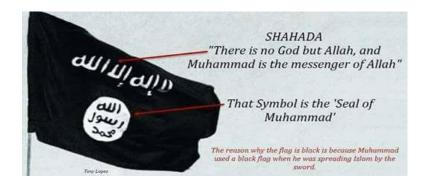
Narrated Ibn 'Abbas: "The flag of the Messenger of Allah (ميلولله) was black, and his standard was white."

Hadith: Tirmidhi 3:21:1680:

Narrated Yunus bin 'Ubaid: the freed salve of Muhammad bin Al-Qasim said: "Muhammad bin Al-Qasim sent me to Al-Bara' bin 'Azib to ask him about the flag of the Messenger of Allah (المحادة). He said: 'It was a black square of Namirah.

Hadith: Tirmidhi 5:44:3274:

Narrated Abu Wa'il: that Al-Harith bin Yazid Al-Bakri said: "I arrived in Al-Madinah and entered the Masjid (Mosque) and found it full with the people and I also noticed a black banner raised high, while Bilal was holding a sword before the Messenger of Allah (



Hadith: Ibn Majah 4:24:2816: It was narrated that Harith bin Hassan said: "I came to Al-Madinah and saw the Prophet (علم علي) standing on the pulpit, and Bilal standing in front of him, with his sword by his side, and (I saw) a black flag. I said: 'Who is this?' He said: 'This is 'Amr bin 'As, who has just come back from a campaign.'"

Hadith: Ibn Majah 4:24:2818: It was narrated from Ibn 'Abbas that the flag of the Messenger of Allah (was black, and his standard was white.



Fighting in jihad is obligatory

Hadith: Ibn Majah 4:24:2794: It was narrated that 'Amr bin 'Abasah said: "I came to the Prophet (مليوسلم) and said: 'O Messenger of Allah, which Jihad is best?' He said: '(That of a man) whose blood is shed and his horse is wounded." (Sahih)

Hadith: Sahih Bukhari 4:53:355: Narrated Abu Musa Al-Ash'ari: A bedouin asked the Prophet, "A man may fight for the sake of booty, and another may fight so that he may be mentioned by the people, and a third may fight to show his position (i.e. bravery); which of these regarded as fighting in Allah's Cause?" The Prophet () said, "He who fights so that Allah's Word (i.e. Islam) should be superior, fights for Allah's Cause."

Quran 2:216: Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you.

Tafsir Quran 2:191 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Shirk (polytheism, belief in other than Allah) is worse than killing

Since Jihad involves killing and shedding the blood of men, Allah indicated that these men are committing disbelief in Allah, associating with Him (in the worship) and hindering from His path, and this is a much greater evil and more disastrous than killing. (...) "Shirk (polytheism, belief in other than Allah) is worse than killing."

Hadith: Sahih Bukhari 1:2:26: Narrated Abu Huraira: Allah's Messenger (was asked, "What is the best deed?" He replied, "To believe in Allah and His Apostle (Muhammad). The questioner then asked, "What is the next (in goodness)? He replied, "To participate in Jihad (religious fighting) in Allah's Cause."

Hadith: Sahih Bukhari 1:10:505: I asked the Prophet ("Which deed is the dearest to Allah?" He replied, "To offer the prayers at their early stated fixed times." I asked, "What is the next (in goodness)?" He replied, "To be good and dutiful to your parents" I again asked, "What is the next (in goodness)?" He replied, 'To participate in Jihad (religious fighting) in Allah's cause."

Hadith: an-Nasai 4:28:3591: It was narrated that Salamah bin Nufail Al-Kindi said: "I was sitting with the Messenger of Allah when a man said: 'O Messenger of Allah! The people have lost interest in horses and put down their weapons, and they say there is no Jihad, and that war has ended.' The Messenger of Allah turned to face him and said: 'They are lying, now the fighting is to come. There will always be a group among my Ummah who will fight for the truth, for whom Allah will cause some people to deviate, and grant them provision from them, until the Hour begins and until the promise of Allah comes. Goodness is tied to the forelocks of horses until the Day of Resurrection. It has been revealed to me



that I am going to die and will not stay long, and you will follow me group after group, **striking one another's necks**. And the place of safety for the believers is Ash-Sham.'"

Hadith: Sahih Muslim 20:4721: Shamasa al- Mahri who said: I was in the company of Maslama b. Mukhallad, and 'Abdullah b. 'Amr b. 'As was with him. 'Abdullah said: The Hour shall some only when the worst type of people are left on the earth. They will be worse than the people of pre-Islamic days. They will

get whatever they ask of Allah. While we were yet sitting when 'Uqba b. 'Amir came, and Maslama said to him: 'Uqba, listen to what 'Abdullah says. 'Uqba said: He knows better; so far as I am concerned, I heard the Messenger of Allah ((all y all y bay: A group of people from my Umma will continue to fight in obedience to the Command of Allah, remaining dominant over their enemies. Those who will oppose them shall not do them any harm. They will remain ill this condition until the Hour overtakes them. (At this) 'Abdullah said: Yes. Then Allah will raise a wild which will be fragrant like musk and whose touch will be like the touch of silk; (but) it will cause the death of all (faithful) persons, not leaving behind a single person with an iota of faith in his heart. Then only the worst of men will remain to be overwhelmed by the Hour.

Hadith: Abu Dawud 14:2526: The Prophet (said: Three things are the roots of faith: (said: Three things are th

Quran 47:4: Thus [you are ordered by Allah to continue in carrying out Jihad against the disbelievers till they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection"

Quran 9:111: Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.

Quran 9:123: Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that Allah is with those who keep their duty (unto Him).



Video: Sheikh Feiz Muhammad preaches the verse

9:111

Quran 33:23: Among the believers are men who have been true to their covenant with Allah [i.e. they have gone out for Jihad (holy fighting), and showed not their backs to the disbelievers

Hadith: Sahih Bukhari 4:52:311: The Prophet (said, on the day of the Conquest of Mecca, "There is no migration (after the Conquest), but Jihad and good intentions, and when you are called for Jihad, you should immediately respond to the call."

Quran 49:14-15: Only those are Believers who have believed in Allah and His Messenger, and have never since doubted, but have striven with their belongings and their persons in the Cause of Allah: Such are the sincere ones.

Quran 9:73: O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them.

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira: The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Hadith: Riyad as-Salihin 19:32: Abu Hurairah (May Allah be pleased with him) said in the interpretation of the Ayah reported: "You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." [Al-Bukhari].

Hadith: Sahih Bukhari 4:52:254: The Prophet (said, "Allah wonders at those people who will enter Paradise in chains."

Hypocrite - those who don't want to participate in Jihad:

Quran 9:49: And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Hadith: Sahih Muslim 20:4696: The Messenger of Allah () said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.

Quran 4:95: Not equal are those of the believers who sit (at home), except those who are disabled (by and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

Hadith: Sahih Bukhari 89:331: "When some people remained behind and did not join Allah's Messenger (in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Messenger (July forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Messenger (and announced Allah's acceptance of our repentance."

Even the old people should fight:

Ouran 9:41: March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better

Tafsir Quran 9:41 (explanation, interpretation, commentary of the Quran by Ibn Kathir): This Ayah was revealed,) (March forth, whether you are light or heavy.)" Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances, commented (on this Ayah), "Whether you are old or young, Allah did not leave an excuse for anyone."

Grey text = not relevant Black text = relevant

Red text = important

Blue text = link

Whoever finance the fighting get the same reward:

Hadith: Sahih Muslim 20:4648: the Messenger of Allah (said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights.

Reward for warriors

Quran 47:4-6: So, when you meet (in fight - Jihad in Allah's Cause) those who disbelieve, smite (their) necks (...) (He lets you fight) in order to test some of you with others. But those who are killed in the Way of Allah, He will never let their deeds be lost. He will guide them and set right their state. And admit them to Paradise which He has made known to them (i.e. they will know their places in Paradise better than they used to know their homes in the world).

Hadith: Abu Dawud 14:2516: The Prophet (said: The intercession of a martyr will be accepted for seventy members of his family (saved from hell). (Sahih)



Hadith: Sahih Bukhari 4:52:46: I heard Allah's Messenger (saying, "The example of a Mujahid (muslim fighter) in Allah's Cause - and Allah knows better who really strives in His Cause - is like a person who fasts and prays continuously. Allah guarantees that He will admit the Mujahid (Muslim fighter) in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Hadith: Sahih Bukhari 52:44: A man came to Allah's Messenger (Allah's) and said, "Instruct me as to such a deed as equals Jihad (in reward)." He replied, "I do not find such a deed." Then he added, "Can you, while the Muslim fighter is in the battle-field, enter your mosque to perform prayers without cease and fast and never break your fast?" The man said, "But who can do that?" Abu- Huraira added, "The Mujahid (i.e. Muslim fighter) is rewarded even for the footsteps of his horse while it wanders bout (for grazing) tied in a long rope."

Hadith: Sahih Muslim 20:4646: A man stood up and said: Messenger of Allah, do you think that if I am killed in the way of Allah, my sins will be blotted out from me? The Messenger of Allah (said: Yes, in case you are killed in the way of Allah and you were patient and sincere and you always fought facing the enemy, never turning your back upon him. Gabriel (angel) has told me this.

Quran 3:69: Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.

Does Islam glorify death by promoting martyrdom as a mean to reach paradise?



Samiyah

"How can you defeat an enemy who looks into the barrel of you gun and sees paradise?" Amir Khattb

Like Share August 29, 2012

19 people like this.

Hadith: Sahih Bukhari 4:52:72-73: "Is it not true that our men who are killed will go to Paradise and their's (i.e. those of the Pagan's) will go to the (Hell) fire? "The Prophet said, "Yes." Allah's Messenger (Allah's Mes

Hadith: Riyad as-Salihin 12:18: Abu Bakr bin Abu Musa Al-Ash'ari reported: I heard my father saying in the presence of the enemy: The Messenger of Allah (علم علم) said, "The gates of Jannah (paradise) are under the shades of the swords." A man with a shaggy appearance got up and said, "O Abu Musa! Did you hear the Messenger of Allah (علم والمواللة) say that in person?" Abu Musa replied in the affirmative, so he returned to his companions and said: "I tender you farewell greetings." Then he broke the scabbard of his

sword and threw it away. He rushed towards the enemy with his sword and fought with it till he was martyred. [Muslim].

Hadith: Sahih Bukhari 4:52:210: Narrated Salim Abu An-Nadr: The freed slave of `Umar bin 'Ubaidullah who was `Umar's clerk: `Abdullah bin Abi `Aufa wrote him (i.e. `Umar) a letter that contained the following:-- "Once Allah's Messenger (مَا لَا الله عَلَيْهِ (during a holy battle), waited till the sun had declined and then he got up among the people and said "O people! Do not wish to face the enemy (in a battle) and ask Allah to save you (from calamities) but if you should face the enemy, then be patient and let it be known to you that Paradise is under the shades of swords." He then said, "O Allah! The Revealer of the (Holy) Book, the Mover of the clouds, and Defeater of Al-Ahzab (i.e. the clans of infidels), defeat them infidels and bestow victory upon us."

Also in:SHadith: Sahih Bukhari 4:52:266 & Abu Dawud 14:2625

Hadith: Sahih Bukhari 52:50: The Prophet (said, "A single endeavor (of fighting) in Allah's Cause in the forenoon or in the afternoon is better than the world and whatever is in it."

Hadith: Sahih Muslim 20:4649: the Messenger of Allah (sins of a Shahid (martyr) are forgiven except debt.

Hadith: Abu Dawud 14:2515: I asked the Prophet (Who are in Paradise? He replied: Prophets are in Paradise, martyrs are in Paradise, infants are in Paradise and children buried alive are in Paradise.

Hadith: Sahih Bukhari 59:41: The people said, "Congratulations to him for the martyrdom."

Why is reward for martyrdom when fighting Jews and Christians worth double?

Hadith: Abu-Dawud 14:2482: A woman called Umm Khallad came to the Prophet (ﷺ) while she was veiled. She was searching for her son who had been killed (in the battle) Some of the Companions of the Prophet (ﷺ) said to her: You have come here asking for your son while veiling your face? She said: If I am afflicted with the loss of my son, I shall not suffer the loss of my modesty. The Messenger of Allah (ﷺ) said: You will get the reward of two martyrs for your son. She asked: Why is that so, Messenger of Allah? He replied: Because the people of the Book (Jews and Christians) have killed him.

Promising blonde women for jihad

Quran 9:49: among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial."

Tafsir Quran 9:49 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Messenger of Allah said to Al-Jadd bin Qays from Ban Salman. (Would you like to fight the yellow ones (Romans) this year) He said, 'O Allah's Messenger! Give me permission (to remain behind) and do not cause Fittal for me. By Allah My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.'



Video 1: "Muhammad and blonde women" (5 min)

Video 2: ISIS soldier brags about sex slaves (1 min)

Video: Debate between Christian Prince and a muslim on this topic (24 min)

Tafsir Quran 9:49 (explanation, interpretation of the Quran by Asbab Al-Nuzul by Al-Wahidi):

the Messenger of Allah Allah bless him and give him peace, was preparing for the Battle of Tabuk, he said to him "O Abu Wahb, would you not like to have scores of Byzantine women and men as concubines and servants?" He said: "O Messenger of Allah, my people know that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back. So do not tempt me by them, and allow me not to join and, instead, I will assist you with my wealth". The Prophet Allah bless him and give him peace, turned away from him and said: "I allow you"

Tafsir Quran 9:49 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(Of them) of the hypocrites (is he who saith) the reference here is to Jadd Ibn Qays: (Grant me leave) to stay at home (and tempt me not) by the women of Historic Syria.

Yazidis Commit Mass-Suicide After Rape by Islamic State Fighters

Kurds claim further evidence of 'genocide', as Islamic State slaughters men who won't convert, kidnaps women, children.



CNN (2015): "'Hundreds' of Yazidi women killing themselves in ISIS captivity"

UN (2016): "UN human rights panel concludes ISIL is committing genocide against Yazidis"

Amnesty (2016): "Iraq: Yazidi survivors of horrific abuse in IS captivity neglected by international community"

Israel National News (2014): "Yazidis Commit Mass-Suicide After **Rape** by Islamic State Fighters"

CBS News (2016): "(ISIS) holds at least an estimated **3,000** women and girls as sex slaves, nearly all of whom come from the minority **Yazidi** ethnic group"

CBS News (2016): "ISIS tightens grip on scores of female sex slaves"

Daily Mail (2014): "ISIS want to impregnate **Yazidi** women and smash our **blond bloodline**"

Is suicide attacks allowed?



Video: Sheikh Yousef Al-Qaradawi about suicide bombings (prominent scholar with 2.3 million followers on Twitter)



Article: Breitbart: "Report: 99% of Suicide Attacks in 2015 Were Carried Out by Muslims" (2016)



Article: Times of Israel "450 of 452 suicide attacks in 2015 (22 countries) were by Muslim extremists, study shows"

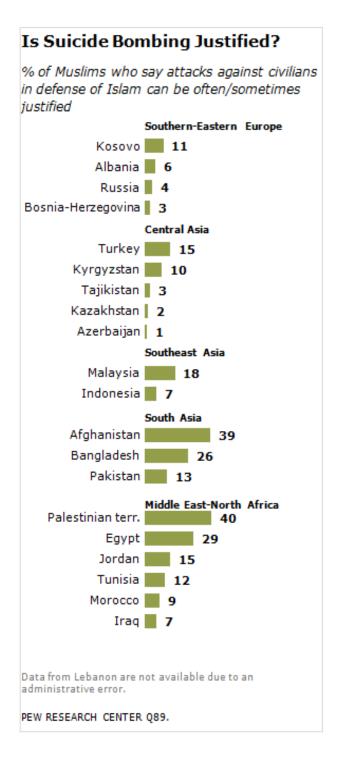
Study: Suicide Bombings by Countries in 2015, by INSS

Study: "Suicide Attacks in 2016", by (INSS)

Article: Haaretz: "2017 Saw Fewer Suicide Attacks Worldwide, but More Women Bombers"

Quran 2:195: And spend in the Cause of Allah (i.e. Jihad of all kinds) and do not throw yourselves into destruction (by not spending your wealth in the Cause of Allah), and do good. Truly, Allah loves Al-Muhsinun (the good-doers).

Tafsir Ouran 2:195 (commentary, interpretation, explanations by Qurtubi), page 500: Scholars disagree about a man attacking another man in battle and about attacking the enemy alone. Some say that there is no harm said that, when someone seeks martyrdom and has a sincere intention, he is permitted to attack because his aim is to attack the enemy. Ibn Khuwayzimandad said, "If a man attacks a hundred, or an entire army, or a group of thieves and bandits, there are two and survive, that is good. If he knows and thinks it probable that he will be killed, but will cause great harm or open a path which the Muslims can use, then it is also permitted." Muhammad ibn al-Hasan said, "If without any benefit for the Muslims. If his intention is to encourage other Muslims to follow him, it may be permitted because of the benefit for the Muslims involved. If he intends to terrify the enemy and show them the resolve of the Muslims, it may also be permitted." If that will help the Muslims, strengthen the din of Allah and weaken the unbelievers, then it is the noble station which



Pew Research Center: "The World's Muslims: Religion, Politics and Society" (2013), or full report here (page 70)



Meeting A Teenage Suicide Bomber - Real Stories 646.590 views

Video: Meeting A Teenage Suicide Bomber - Real Stories

Hadith: Sahih Bukhari 4:52:72: The Prophet (Likes to go back to the world even if he got everything on the earth, except a Mujahid (muslim fighter) who wishes to return to the world so that he may be martyred ten times because of the dignity he receives (from Allah)."

Hadith: Sahih Bukhari 4:52:54: The Prophet (By Said, 'By Him in Whose Hands my life is! I would love to be martyred in Allah's Cause and then get resurrected and then get martyred, and then get resurrected again and then get martyred and then get resurrected again and then get martyred.

Levels of Support for Suicide Bombing over Time

16 1K 41 815 → SHARE =+

% Saying often/sometimes justified

Blue text = link

	2002	2004	2005	2006	2007	2008	2009	2010	2011	2013
	%	%	%	%	%	%	%	%	%	%
Pakistan	33	41	25	14	9	5	5	8	5	3
Indonesia		175	15	10	10	11	13	15	10	6
Nigeria	7.5	0.00	77	7.7 0	-	877		34	275	8
Jordan	43		57	29	23	25	12	20	13	12
Tunisia				24		344	943	-		12
Turkey	13	15	14	17	16	3	4	6	7	16
Senegal					22	822	100		-28	18
Egypt	533	153	5.770	28	8	13	15	20	28	25
Malaysia		877			26				-	27
Lebanon	74	-	39	88	34	32	38	39	35	33
Palest. ter					70	3 44	68		68	62

Asked of Muslims only.

PEW RESEARCH CENTER Q121.

Study: Pew Research Center: "Muslim Publics Share Concerns about Extremist Groups" (Full report: page 3)

Hadith: Sahih muslim 20:4681: the Messenger of Allah (Land) said: Surely, the gates of Paradise are under the shadows of the swords. A man in a shabby condition got up and said; Abu Musa, did you hear the Messenger of Allah (Land) say this? He said: Yes. (The narrator said): He returned to his friends and said: I greet you (a farewell greeting). Then he broke the sheath of his sword, threw it away, advanced with his (naked) sword towards the enemy and fought (them) with it until he was slain.





vehicle near Kirkuk 9.3.2015

Hadith: Sahih Muslim 20:4655: the Messenger of Allah (said: Of the men he lives the best life who holds the reins of his horse (ever ready to march) in the way of Allah, flies on its back whenever he hears a fearful shriek, or a call for help, flies to it seeking death at places where it can be expected

Hadith: Sahih Muslim 20:4678: It has been reported on the authority of Jabir that a man said: Messenger of Allah, where shall I be if I am killed? He replied: In Paradise. The man threw away the dates he had in his hand and fought until he was killed

Hadith: Sahih Bukhari 1:3:125: A man came to the Prophet () and asked, "O Allah's Messenger ()! What kind of fighting is in Allah's cause? (I ask this), for some of us fight because of being enraged and angry and some for the sake of his pride and haughtiness." The Prophet () raised his head (as the questioner was standing) and said, "He who fights so that Allah's Word (Islam) should be superior, then he fights in Allah's cause."

Hadith: Sahih Bukhari 1:2:52: Allah's Messenger (said, "The reward of deeds depends upon the intention and every person will get the reward according to what he has intended.

Hadith: Sahih Muslim 20:4631: I heard the Messenger of Allah (say: I would not stay behind (when) an expedition (for Jihad was being mobilised) (...) By the Being in Whose Hand is my life, I love that I should be killed in the way of Allah; then I should be brought back to life and be killed again in His way

Quran 9:111: Allah has purchased (bought) from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed.

	How often justified						
	Often/	DK/					
2	sometimes	Rarely	Never	Ref			
	%	%	%	%			
All U.S. Muslims	8	5	78	9=100			
Muslims in*		100.00					
France	16	19	64	1=100			
Spain	16	9	69	7=101			
Great Britain	15	9	70	6=100			
Germany	7	6	83	3=99			
Nigeria	46	23	28	3=100			
Jordan	29	28	43	*=100			
Egypt	28	25	45	3=101			
Turkey	17	9	61	14=101			
Pakistan	14	8	69	8=99			
Indonesia	10	18	71	1=100			

* Pew Global Attitudes Project. May 2006.

	Suicide bombing/other violence against civilia justified to defend Islam from its enemies						
Some-							
	Often	times	Rarely	Never	DK		
U.S. Muslims	%	%	%	%	%		
2011	1	7	5	81	6=100		
2007	1	7	5	78	9=100		
Muslims in							
Palestinian terr.	31	37	10	19	3=100		
Egypt	12	16	34	38	1=100		
Lebanon	12	23	25	39	0=100		
Jordan	4	9	31	55	2=100		
Turkey	2	5	14	60	19=100		
Indonesia	2	8	11	77	2=100		
Pakistan	3	2	3	85	6=100		

Pew Research Center: "Muslim Americans: Middle Class and Mostly Mainstream" (2006). Full report here (p. 53) Pew Research Center: "Muslim Americans: No sign of growth in alienation or support for extremism" (page 4, 2011)

OFFENSIVE WARS

Hadith: Tirmidhi: 4:7:217: Thawban narrated that the Messenger of Allah (s.a.w) said: "Indeed Allah gathered the earth for me so that I saw its east and its west. And surely my Ummah's (muslim community) authority shall reach over all that was shown to me of it

Comments in the book form (page 235): The Hadith is explicit on the point that there shall come a time when Muslims will rule over the entire world, since the entire earth was shown gathered up for the

Tafsir Quran 9:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

This is the Ayah of the Sword

the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next, (then fight the Mushrikin wherever you find them), means, on the earth in general, except for the Sacred you, then fight them.) 2:191 Allah said here, (and capture them), executing some and keeping some as prisoners (and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam, (But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including Two Sahihs, it is recorded that Ibn `Umar said that the Messenger of Allah said, (I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-`Awfi said that Ibn `Abbas commented: "No idolator

India has been invaded twice by muslims throughout history. First attack was 44 years after the birth of islam and second time 400 years after the birth of islam. The number of lost lives in the second conquest is estimated to be 80 million people slaughtered:

Hadith: an-Nasa'i 1:25:3177: Chapter title: Invading India:

It was narrated that Thawban, the freed slave of the Messenger of Allah (), said: "The Messenger of Allah () said: "There are two groups of my Ummah (muslim community) whom Allah will free from the Fire (hell): The group that invades India, and the group that will be with 'Isa bin Maryam, peace be upon him." (Graded: *Hasan*)

Hadith: an-Nasa'i 1:25:3175 - chapter title: Invading India:

It was narrated that Abu Hurairah said: "The Messenger of Allah () promised us that we would invade India. If I live to see that, I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar." [1] [1] Al-Muharrar: The one freed (from the Fire). (Graded: daif)

Hadith: an-Nasai 1:25:3176: Chapter title: Invading India:

It was narrated that Abu Hurairah said: "The Messenger of Allah (علي promised that we would invade India. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar." (Graded: daif)

Syria:

Hadith: Sahih Bukhari 5:59:560: Chapter: The expedition (army) of Mu'tah to **the land of Syria**:

Abdullah bin 'Umar said: "Allah's Messenger (مُهُولُولُهُ) appointed Zaid bin Haritha as the commander of the army during the Ghazwa of Mu'tah (Syria) and said, "If Zaid is martyred, Ja`far should take over his position, and if Ja`far is martyred, 'Abdullah bin Rawaha should take over his position.' " 'Abdullah bin 'Umar further said, "I was present amongst them in that battle and we searched for Ja`far bin Abi Talib and found his body amongst the bodies of the martyred ones, and found over ninety wounds over his body, caused by stabs or shots (of arrows).



Picture: <u>link</u>

Hadith Sahih Muslim 7:3201 - Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered: Sufyan b. Abu Zuhair heard Allah's Messenger (كُلُونْكُونُ) say: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for then if they were to know it. Then Iraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority. while Medina is better for them if they were to know it.

Hadith: Sahih Bukhari 5:59:744: Narrated Salim's father: The Prophet (appointed Usama as the commander of the troops (to be sent to Syria). The Muslims spoke about Usama (unfavorably). The Prophet (apple) said, "I have been informed that you spoke about Usama. (...)

Hadith: Abu Dawud 14:2477: Narrated Ibn Hawalah: The Prophet (علواله) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Messenger of Allah, if I reach that time. He replied Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people. (Sahih)

Hadith: Sahih Muslim 7:3200 - Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered: Sufyan b. Abd Zuhair reported Allah's Messenger (علي) as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Vemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

Hadith: Sahih Muslim 26:5504: 'Abdullah b. 'Abbas reported: Umar b. Khattab set out for Syria. As he came at Sargh (a town by the side of Hijaz on the way to Syria), there met him the commander of the forces (...)

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 137: 'Ubayd al-Saffar, that Muhammad h. Ghalib b. Harb related to us, quoting Hawdha, that 'Awf related to us, from Maymiin b. Ustadh al-Zuhri, and al-Bara'b. 'Azib al-Ansari related to us, as follows, 'When the Messenger of God (SAAS) had ordered us to dig the ditch, a large, tough rock was in our way but the pickaxes made no impression on it. The problem was brought to the attention of the Messenger of God (SAAS) and when he saw it, he took the pickaxe and spoke God's name. Then he struck it hard and a thud of it broke off. He then exclaimed, "Allahu Akbar! I have been given the keys to Syria! I swear by God I can see its red castles, by God's grace!" He then struck it a second blow and cut off another third. Again he exclaimed, "I have been given the keys to Persia! I swear by God, I can see the castles of the white cities!" He then struck a third time, speaking God's name and broke the rest of the rock. He exclaimed, "Allahu Akbar! I have been given the keys to Yemen! I swear by God, I can see the gates of San'a from where I am now!"

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 304-305:

"Chapter title: The Conquests of Syria, Egypt and Libya 1. The Conquest of Syria. The first letter to reach Syria kom the caliph 'Umar ibn al- Khattab brought news of the death of Abu Bakrq-Siddeeq (and the appointment of abu 'Ubaydah as governor of Syria. In this letter it said: "Abu Bakr as-Siddeeq, the successor of the Messenger of Allah (), has died. (...) I have appointed you as commander of the Muslims. Send your raiding parties out towards Homs and Damascus and other parts of Syria"

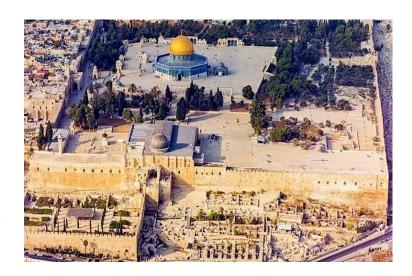
Israel, the most famous al-aqsa mosque in **Jerusalem**, is an area holy to both jews and muslims. Umar, the best companion of Prophet Muhammad and the second caliph of Islam, invaded it the year 638 and built a mosque on the top of the jewish holy temple. Until this day, the jews considered it to be very disrespectful:

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 304-305:

'Umar prays in al-Masjid al-Aqsa

Abu Salamah said: Abu Sinan told me that 'Ubayd ibn Adam said: "I heard 'Umar ibn al-Khattab say to Ka'b, 'Where do you think I should pray?' He said, 'If I were you, I would pray behind the Rock, then all of Jerusalem will be before you.' 'Umar said,'This is like the Jewish way. No, I will pray where the Messenger of Allah (المسلمة) prayed.' So he went forward towards the qiblah and prayed. Then he came and spread his cloak and cleared away the garbage with his cloak, and the people did likewise?' Ibn Taymiyah said: "Al-Masjid al-Aqsa is the name of the entire mosque. Some people have started to use the name al-Aqsa for the prayer-place which was built by 'Umar ibn al-Khattab at the front. Praying in this place that 'Umar built is better than praying anywhere else in the rest of the mosque. When 'Umar ibn al-Khattab conquered

Jerusalem, there was a huge garbage dump on the rock, because the Christians used to deliberately treat it in a disrespectful manner, to annoy the Jews who used to pray in that direction. 'Umar issued orders that the filth be removed, and said to Ka'b, "Where do you think we should build the prayer-place of the Muslims?" He said, "Behind the Rock." 'Umar said, "O' son of a Jewish woman, you are influenced by the Jews! Rather I shall build it at the front, for the front part of the mosque is ours."



Al-Tabari vol. 12, page 189-192:

The Conquest of Jerusalem (...) When `Umar entered Syria...

Hadith: Sahih Bukhari 4:53:401: Narrated 'Auf bin Mali:I went to the Prophet (هالموالية) during the Ghazwa of Tabuk while he was sitting in a leather tent. He said, "Count six signs that indicate the approach of the Hour: my death, the conquest of Jerusalem a plague that will afflict you (and kill you in great numbers) as the plague that afflicts sheep, the increase of wealth to such an extent that even if one is given one hundred Dinars, he will not be satisfied; then an affliction which no Arab house will escape, and then a truce between you and Bani Al-Asfar (i.e. the Byzantines) who will betray you and attack you under eighty flags. Under each flag will be twelve thousand soldiers.

Hadith: Ibn Majah 5:36:4042: 'Awf bin Malik Al-Ashja'i said:"I came to the Messenger of Allah (مالي الموالية) during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allah (مالي الموالية) said: 'Enter, O 'Awf.' I said, 'All of me, O Messenger of Allah?' He said: 'All of you.' Then he said: 'O 'Awf, remember six things (that will occur) before the Hour comes, one of which is my death.' I was very shocked and saddened at that. He said: 'Count that as the first. Then (will come) the conquest of Baitul-Maqdis (Jerusalem); then a disease which will appear among you and cause you and your offspring to die as martyrs and will purify your deeds; then there will be (much) wealth among you, so that if a man were to be given one hundred Dinar he would still be dissatisfied; and there will be tribulation among you that will not leave any Muslim house untouched;* then there will be a treaty between you and the Romans, then they will betray you and march against you with eighty banners, under each of which will be twelve thousand (troops)."

Egypt was dominated by christianity and it was invaded by Umar Ibn Khattab 642:

Hadith: Sahih Muslim 31:6174: Chapter: The Advice Of The Prophet (SAW) Concerning The People Of Egypt: Abu Dharr reported Allah's Messenger (as saying: You would soon conquer Egypt and that is a land which is known (as the land of al-qirat). So when you conquer it, treat its inhabitants well.

Hadith: Riyad as-Salihin 1:328: Abu Dharr (May Allah be pleased with him) reported: Messenger of Allah (المالية) said, "You will soon conquer a land where people deal with Qirat." And according to another version: Messenger of Allah (المالية) said, "You will soon conquer Egypt where Al-Qirat is frequently mentioned. So when you conquer it, treat its inhabitants well. For there lies upon you the responsibility because of blood ties or relationship (with them)". [Muslim].

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 304-305:

"Chapter title: The Conquests of Syria, Egypt and Libya 1. The Conquest of Syria. The first letter to reach Syria kom the caliph 'Umar ibn al- Khattab brought news of the death of Abu Bakrq-Siddeeq (and the appointment of abu 'Ubaydah as governor of Syria. In this letter it said: "Abu Bakr as-Siddeeq, the successor of the Messenger of Allah (), has died. (...) I have appointed you as commander of the Muslims. Send your raiding parties out towards Homs and Damascus and other parts of Syria"

Roman empire, also known as the Byzantine empire was a christian areas which fell after the muslim invasion:

Book: "The Battles Of The Prophet" by Ibn Kathir (page 183-184), explaining Quran 9:28-9-33: The Battle of Tabuk. According to the scholars of Syirah, this battle took place in Rajab, in the 9th year of Hiira. Occasion of the Battle

When Allah, Most High, ordered the believers to prohibit the disbelievers from entering or coming near the sacred Mosque. On that, Quraish (the prophets tribe) thought that this would reduce_their profits from trade.

Therefore, Allah, Most High, compensated them and ordered them to fight the people of the Book (jew and christians) until they embrace Islam or pay the Jizyah (pay money). Allah says, "O ye who believe! Truly the Pagans are unclean; so let them not, after this year of theirs, approach the Sacred Mosque. And if ye fear poverty, soon will Allah enrich you, if He wills, out of His bounty, for Allah is All-knowing, All-wise. Fight those who believe not in Allah nor the Last Day, nor hold that forbidden which hath been forbidden by Allah and His Messenger, nor acknowledge the religion of Truth, (even if they are) of the People of the Book, until they pay the Jizya with willing submission, and feel themselves subdued." Therefore, the Messenger of Allah (peace and blessings of Allah be upon him) decided to fight the Romans (christians) in order to call them to Islam.

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim (...)

Hadith: Sahih Bukhari 4:52:175: Narrated Khalid bin Madan: That 'Umair bin Al-Aswad Al-Anasi told him that he went to 'Ubada bin As-Samit while he was staying in his house at the sea-shore of Hims with (his wife) Um Haram. 'Umair said. Um Haram informed us that she heard the Prophet (عالونية) saying, "Paradise is granted to the first batch of my followers who will undertake a naval expedition." Um Haram added, I said, 'O Allah's Messenger (عالونية)! Will I be amongst them?' He replied, 'You are amongst them.' The Prophet (عالونية) then said, 'The first army amongst' my followers who will invade Caesar's City (Romans) will be forgiven their sins.' I asked, 'Will I be one of them, O Allah's Messenger (عالونية)?' He replied in the negative."

Did Muhammad bribe his soldiers to invade the Romans with the reward of raping blonde women:

Quran 9:49: among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial."

Tafsir Quran 9:49 (commentary of the Quran by Ibn Kathir):

The Messenger of Allah said to Al-Jadd bin Oavs from Ban Salmah. (Would you like to fight the yellow ones (Romans) this year) He said, 'O Allah's Messenger! Give me permission (to remain behind) and do not cause Final for me By Allah My people know that there is not a man who is more fond of women than I. I fear that if I see the women of the yellow ones, I would not be patient.'



Video 1: "Muhammad and blonde women" (5 min) Video 2: ISIS soldier brags about sex slaves (1 min)

Tafsir Quran 9:49 (explanation, interpretation of the Quran by Asbab Al-Nuzul by Al-Wahidi):

the Messenger of Allah Allah bless him and give him peace, was preparing for the Battle of Tabuk, he said to him: "O Abu Wahb, would you not like to have scores of Byzantine women and men as concubines and servants?" He said: "O Messenger of Allah, my people know that I am very fond of women and, if I see the women of the Byzantines, I fear I will not be able to hold back. So do not tempt me by them, and allow me not to join and, instead, I will assist you with my wealth". The Prophet Allah bless him and give him peace, turned away from him and said: "I allow you"

Tafsir Quran 9:49 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(Of them) of the hypocrites (is he who saith) the reference here is to Jadd Ibn Qays: (Grant me leave) to stay at home (and tempt me not) by the women of Historic Syria.

Hadith: an-Nasa'i 1:25:31787: It was narrated from Abu Sukainah, a man from among the Muharririn, [1] that a man among the Companions of the the Prophet ("When the Wessenger of Allah ("When the Wessenger of Allah ("When the Wessenger of Allah ("When the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' [1] One-third of the rock broke off while Salman Al-Farisi was standing there watching, and there was a flash of light when the Messenger of Allah ("When the Truth and in justice. None can change His Words. Ans He is the All-Hearer, the All-Knower' And another third of the rock broke off and there was another flash of light, which Salman saw. Then he struck (the rock) a third time and said: 'And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allah ("When the Words.' And He is the All-Hearer, the All-Knower.' The last third fell, and the Messenger of Allah ("When the Sald") came out, picked up his Rida' and sat down. Salman said: 'O Messenger of Allah, Each time you struck the rock there was a flash of light.' The Messenger of Allah ("When the Sald") said to him: 'O Salman, did you see that?' He said: 'Yes, by the One Who sent you with the truth, O Messenger of Allah, 'He said: 'When I struck the first blow, the cities of Kisra and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger o

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 602-607:

The apostle ordered his companions to prepare to raid the Byzantines at a time when men were hard pressed; the heat was oppressive and there was a drought (...) When the apostle reached Tabuk Yuhanna b. Ru'ba the Governor of Ayla came and made a treaty with him and paid him the poll tax (jizya).

Istanbul in **Turkey** used to be called Constantinople. It use to be christian:

Hadith: Tirmidhi 4:7:2239: Anas bin Malik said: "Constantinople (Turkey today) will be conquered with the coming of the Hour." (Sahih)

Hadith: Sahih Muslim 41:6924: Chapter title: The Conquest Of Constantinople (Turkey today), The Emergence Of The Dajjal And The Descent Of 'Eisa bin Mariam Abu Huraira reported Allah's Messenger (المساوية) as saying: The Last Hour would not come until the Romans would land at al-A'maq or in Dabiq. An army consisting of the best (soldiers) of the people of the earth at that time will come from Medina (to counteract them). When they will arrange themselves in ranks, the Romans would say: Do not stand between us and those (Muslims) who took prisoners from amongst us. Let us fight with them

Hadith: Abu Dawud 14:2506: Narrated Abu Ayyub: AbuImran said: We went out on an expedition from Medina with the intention of (attacking) Constantinople (Turkey today). AbdurRahman ibn Khalid ibn al-Walid was the leader of the company. The Romans were just keeping their backs to the walls of the city. A man (suddenly) attacked the enemy. Thereupon the people said: Stop! Stop! There is no god but Allah. He is putting himself into danger. Abu Ayyub said: This verse was revealed about us, the group of the Ansar (the Helpers). When Allah helped His Prophet (Allah, and gave Islam dominance we said (i.e. thought): Come on! Let us stay in our property and improve it. Thereupon Allah, the Exalted, revealed, "And spend of your substance in the cause of Allah, and make not your hands contribute to (your destruction)". To put oneself into danger means that we stay in our property and commit ourselves to its improvement, and abandon fighting (i.e. jihad). AbuImran said: Abu Ayyub continued to strive in the cause of Allah until he (died and) was buried in Constantinople. (Sahih)

Hadith: Ibn Majah 5:36:4094: It was narrated from Kathir bin 'Abdullah bin 'Amr bin 'Awf, from his father, that his grandfather said: "The Messenger of Allah (ﷺ) said: 'The Hour (judgment day) will not begin until the closest Muslim outpost will be at Baula'. Then he said: 'O 'Ali, O 'Ali, O 'Ali, 'He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijaz who do not fear the blame of anyone for the sake of Allah. They will conquer Constantinople (Turkey today) with Tasbih and Takbir and will acquire such spoils of war as has never been seen before which they will distribute by the shieldful. Someone will come and say: "Masih has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too."

Iraq:

Hadith: Abu Dawud 14:2477: Narrated Ibn Hawalah: The Prophet (علواله) said: It will turn out that you will be armed troops, one is Syria, one in the Yemen and one in Iraq. Ibn Hawalah said: Choose for me, Messenger of Allah, if I reach that time. He replied: Go to Syria, for it is Allah's chosen land, to which his best servants will be gathered, but if you are unwilling, go to your Yemen, and draw water from your tanks, for Allah has on my account taken special charge of Syria and its people. (Sahih)

Hadith: Sahih Bukhari 3:30:99: Narrated Sufyan b. Abu Zuhair: I heard Allah's Messenger (عَلَمُولَّكُمُ saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

Hadith: Sahih Muslim 7:3200 - Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered: Sufyan b. Abd Zuhair reported Allah's Messenger (ﷺ) as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Vemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

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Hadith: Muwatta Malik 45:1607: Malik related to me from Hisham ibn Urwa from his father from Abdullah ibn az-Zubayr that Sufyan ibn Abi Zuhayr said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Yemen will be conquered and the people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Ash-Sham will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Iraq will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known.'

Iran, use to be called Persia was invaded under the ruling of Abu Bakr and later on under the ruling of Umar Ibn Khattab. It was a area dominated by Zoroastrianism, a religion that supersedes Christianity timewise:

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 137: 'Ubayd al-Saffar, that Muhammad h. Ghalib b. Harb related to us, quoting Hawdha, that 'Awf related to us, from Maymiin b. Ustadh al-Zuhri, and al-Bara'b. 'Azib al-Ansari related to us, as follows, 'When the Messenger of God (SAAS) had ordered us to dig the ditch, a large, tough rock was in our way but the pickaxes made no impression on it. The problem was brought to the attention of the Messenger of God (SAAS) and when he saw it, he took the pickaxe and spoke God's name. Then he struck it hard and a thud of it broke off. He then exclaimed, "Allahu Akbar! I have been given the keys to Syria! I swear by God I can see its red castles, by God's grace!" He then struck it a second blow and cut off another third. Again he exclaimed, "I have been given the keys to Persia! I swear by God, I can see the castles of the white cities!" He then struck a third time, speaking God's name and broke the rest of the rock. He exclaimed, "Allahu Akbar! I have been given the keys to Yemen! I swear by God, I can see the gates of San'a from where I am now!"

Yemen:

Hadith Sahih Muslim 7:3201 - Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered: Sufyan b. Abu Zuhair heard Allah's Messenger (علي) say: Yemen will be conquered and some people will go away (to that country) driving their camels and carrying their families on them and those who are under their authority, while Medina is better for them if they were to know it. Then Syria will be conquered and some people will go away driving their camels along with them and carrying their families with them and those who are under their authority, while Medina is better for theni if they were to know it. Then Iraq will be conquered and some people will go away (to that country) driving their camels and carrying their families with them and those who are under their authority. while Medina is better for them if they were to know it.

Hadith: Sahih Bukhari 3:30:99: Narrated Sufyan b. Abu Zuhair: I heard Allah's Messenger (مالية Saying, "Yemen will be conquered and some people will migrate (from Medina) and will urge their families, and those who will obey them to migrate (to Yemen) although Medina will be better for them; if they but knew. Sham will also be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them, to migrate (to Sham) although Medina will be better for them; if they but knew. Iraq will be conquered and some people will migrate (from Medina) and will urge their families and those who will obey them to migrate (to 'Iraq) although Medina will be better for them; if they but knew."

Hadith: Sahih Muslim 7:3200 - Chapter: Encouraging people to stay in Al-Madinah when the regions were conquered: Sufyan b. Abd Zuhair reported Allah's Messenger (علم as saying: Syria will be conquered and some people will go out of Medina along with their families driving their camels. and Medina is better for them if they were to know it. Then Vemen will be conquered and some people will go out of Medina along with their families driving their camels, and Medina is better for them if they were to know it. Then Iraq will be conquered and some people will go out of it along with their families driving their camels, and Medina is better for them if they were to know it.

Hadith: Muwatta Malik 45:1607: Malik related to me from Hisham ibn Urwa from his father from Abdullah ibn az-Zubayr that Sufyan ibn Abi Zuhayr said, "I heard the Messenger of Allah, may Allah bless him and grant him peace, say, 'Yemen will be conquered and the people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Ash-Sham will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known. Iraq will be conquered and people will be attracted to it, taking their families and whoever obeys them. Madina would have been better for them, had they but known.'

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 137: 'Ubayd al-Saffar, that Muhammad h. Ghalib b. Harb related to us, quoting Hawdha, that 'Awf related to us, from Maymiin b. Ustadh al-Zuhri, and al-Bara'b. 'Azib al-Ansari related to us, as follows, 'When the Messenger of God (SAAS) had ordered us to dig the ditch, a large, tough rock was in our way but the pickaxes made no impression on it. The problem was brought to the attention of the Messenger of God (SAAS) and when he saw it, he took the pickaxe and spoke God's name. Then he struck it hard and a thud of it broke off. He then exclaimed, "Allahu Akbar! I have been given the keys to Syria! I swear by God I can see its red castles, by God's grace!" He then struck it a second blow and cut off another third. Again he exclaimed, "I have been given the keys to Persia! I swear by God, I can see the castles of the white cities!" He then struck a third time, speaking God's name and broke the rest of the rock. He exclaimed, "Allahu Akbar! I have been given the keys to Yemen! I swear by God, I can see the gates of San'a from where I am now!"

Libya:

Red text = important

Blue text = link

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 304-305:

"Chapter title: The Conquests of Syria, Egypt and Libya 1. The Conquest of Syria. The first letter to reach Syria kom the caliph 'Umar ibn al- Khattab brought news of the death of Abu Bakrq-Siddeeq (and the appointment of abu 'Ubaydah as governor of Syria. In this letter it said: "Abu Bakr as-Siddeeq, the successor of the Messenger of Allah (), has died. (...) I have appointed you as commander of the Muslims. Send your raiding parties out towards Homs and Damascus and other parts of Syria"

Spain: (more info soon)

Tabuk:

Hadith: Ibn Majah 5:36:4042: 'Awf bin Malik Al-Ashja'i said:"I came to the Messenger of Allah (عَلَيْهِ لَهُ) during the campaign of Tabuk, when he was in a tent made of leather, so I sat in front of the tent. The Messenger of Allah (عَلَيْهُ عَلَى اللهُ ع

with Allah's Messenger (علي أله) in the expedition of Tabuk, and Abu Humaid further related: We proceeded until we reached the valley of Qura; and Allah's Messenger (علي) said: I am going forth, so he among you who wants to move fast with me may do so; and he who likes to go slowly may do so. We proceeded until Medina was within our sight, and he said: This is Tabah (another name of Medina); this is Uhud, the mountain which loves us and we love it.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 602-607:

The apostle ordered his companions to prepare to raid the Byzantines at a time when men were hard pressed; the heat was oppressive and there was a drought (...) When the apostle reached Tabuk Yuhanna b. Ru'ba the Governor of Ayla came and made a treaty with him and paid him the poll tax (jizya).

Attacking the people of **Banu Al-Mustaliq**, after first inviting them to islam:

Hadith: Abu Dawud 14:2627: Ibn 'Awn said 'I wrote to Nafi' asking him about summoning the polytheists (to Islam) at the time of fighting. So, he wrote to me "This was in the early days of Islam. The Prophet of Allaah (مالية) attacked Banu Al Mustaliq while they were inattentive and their cattle were drinking water. So their fighters were killed and the survivors (i.e., women and children) were taken prisoners. On that day Juwairiyyah daughter of Al Harith was obtained. 'Abd Allaah narrated this to me, he was in that army." Abu Dawud said "This is a good tradition narrtted by Ibn 'Awn from Nafi' and no one shared him in narrating it." (Sahih)

Hadith: Sahih Muslim 19:4292: Chapter title: Permissibility of raiding the Kuffar, who have been reached with the call of Islam, without giving prior warning:

Ibn 'Aun reported: I wrote to Nafi' inquiring from him whether it was necessary to extend (to the disbelievers) an invitation to accept (Islam) before meeting them in fight. He wrote (in reply) to me that it was necessary in the early days of Islam. The Messenger of Allah (عَالَيْ made a raid upon Banu Mustaliq while they were unaware and their cattle were having a drink at the water. He killed those who fought and imprisoned others. On that very day, he captured Juwairiya bint al-Harith. Nafi' said that this tradition was related to him by Abdullah b. Umar who (himself) was among the raiding troops.

Hadith: Sahih Bukhari 46:717: Narrated Ibn Aun: I wrote a letter to Nafi and Nafi wrote in reply to my letter that the Prophet had suddenly attacked Bani Mustaliq without warning while they were heedless and their cattle were being watered at the places of water. Their fighting men were killed and their women and children were taken as captives; the Prophet got Juwairiya on that day.

The people of **Khaibar** / khaybar:

Hadith: Sahih Bukhari 1:8:367: Narrated `Abdul `Aziz: Anas said, 'When Allah's Messenger (invaded Khaibar we offered the Fajr prayer there (early in the morning) when it was still dark. (...) We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.'

Hadith: an Nasa'i 4:26:3382: It was narrated from Anas: "The Messenger of Allah invaded Khaibar and we prayed Al-Ghadah (Fajr) there (early in the morning) when it was still dark. (...) "Some of our companions said: 'With his army." "We conquered Khaibar and gathered the captives. Dihyah came and said: 'O Prophet of Allah, give me a slave girl from among the captives.' He said: 'Go and take a slave girl.'

Hadith: Sahih Muslim 31:5917: Suhail reported on the authority of Abu Huraira that Allah's Messenger (Allah's) said on the Day of Khaibar: I shall certainly give this standard in the hand of one who loves Allah and his Messenger and Allah will grant victory at his hand. Umar b. Khattab said: Never did I cherish for leadership but on that day. I came before him with the hope that I may be called for this, but Allah's Messenger (Allah's) called 'Ali b. Abu Talib and he conferred (this honour) upon him and said: Proceed on and do not look about until Allah grants you victory, and 'Ali went a bit and then halted and did not look about and then said in a loud voice: Allah's Messenger, on what issue should I fight with the people? Thereupon he (the Prophet) said: Fight with them until they bear testimony to the fact that there is no god but Allah and Muhammad is his Messenger, and when they do that then their blood and their riches are inviolable from your hands but what is justified by law and their reckoning is with Allah.

Hadith: Muwatta Malik 45:18: Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens (religions) shall not co-exist in the Arabian Peninsula,' and he therefore expelled the jews from Khaybar."

Quran 33:26-27: And those of the people of the Scripture (jews and Christians) who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. He caused you to inherit their lands, and their houses, and their riches, and a land

Tafsir Quran 33:27 (explanation, interpretation commentary of the Quran by Ibn Kathir):

You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized. All of this is stated both briefly and in detail, with evidence and Hadiths, in the book of Sirah which we have written, praise and blessings be to Allah. Allah said: (And those who backed them, Allah brought them down) means, those who helped and supported them in their war against the Messenger of Allah. (of the People of the Scripture) means, Banu Qurayzah, who were Jews from one of the tribes of Israel.



Other non-specific invasions:

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 672, v. 992:

The apostle told him to approach and unwound it and then rewound it leaving four fingers or so loose behind him, saying, "Turban yourself Ibn 'Auf, for thus it is better and neater." Then he ordered Bilal to give him the standard and he did so. Then he gave praise to God and prayed for himself. He then said, "Take it, Ibn 'Auf, fight everyone in the way of God and kill those who disbelieve in God. Do not be deceitful with the spoil; do not be treacherous, nor mutilate, nor kill children. This is God's ordinance and the practice of his prophet among you."

Tafsir Quran 24:55 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Allah's Promise to the Believers that He would grant them Succession

This is a promise from Allah to His Messenger that He would cause his Ummah (muslim community) to become successors on earth, i.e., they would become the leaders and rulers of mankind, through whom He would reform the world and to whom people would submit, so that they would have in exchange a safe security after their fear. This is what Allah did indeed do, may He be glorified and exalted, and to Him be praise and blessings. For He did not cause His Messenger to die until He had given him victory over Makkah, Khaybar, Bahrayn, all of the Arabian Peninsula and Yemen; and he took Jizyah (money for not converting to islam) from the Zoroastrians of Hajar and from some of the border lands of Syria (...) Then when the Messenger died, his successor (Khalifah) Abu Bakr As-Siddiq took over the reins of power and united the Ummah, preventing its disintegration. He took control of the entire Arabian Peninsula, and he sent the Islamic armies to the land of Persia, under the leadership of Khalid bin Al-Walid, may Allah be pleased with him, who conquered a part of it and killed some of its

people. He sent another army under the leadership of Abu 'Ubaydah, may Allah be pleased with him, and the other commanders who came after him in the lands of Syria. He sent a third army under the leadership of 'Amr bin Al-'As, may Allah be pleased with him, to Egypt. Allah enabled the army sent to Syria to conquer Busra and Damascus and their provinces the land of Hawran and its environs. Then Allah chose for **Abu Bakr** to honor him with Him and he **died**. The people of Islam were blessed that As-Siddig was inspired to appoint 'Umar Al-Farug as his successor, so he took the reins of power after him and did a perfect job. After the Prophets, the world never saw anyone like 'Umar in excellence of conduct and perfect justice. During his time, the rest of Syria and Egypt, and most of Persia, was conquered. (...) During the rule of Uthman, the Islamic domains spread to the furthest points of the earth, east and west. The lands of the west were conquered as far as Cyprus and Andalusia, Kairouan and Sebta which adjoins the Atlantic Ocean. Towards the east, the conquests extended as far as China. Kisra was killed, his kingdom was utterly destroyed and the cities of Iraq, Khurasan and Al-Ahwaz were conquered. The Muslims killed a great number of Turks and Allah humiliated their great king Khaqan. Taxes were collected from the east and the west, and brought to the Commander of the faithful 'Uthman bin 'Affan, may Allah be pleased with him. This was a blessing brought by his recitation and study of the Qur'an, and his bringing the Ummah together to preserve and protect it. In the Sahih it was recorded that the Messenger of Allah said: (Allah showed me the earth and I looked at the east and the west. The dominion of my Ummah (muslim community) will reach everywhere I was shown) And now we are enjoying that which Allah and His Messenger promised us, for Allah and His Messenger spoke the truth

Tafsir Quran 9:123 (explanation, context and commentary by Ibn Kathir): The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. When he finished with them and Allah gave him control over Makkah, Al-Madinah, At-Ta'if, Yemen, Yamamah, Hajr, Khaybar, Hadramawt and other Arab provinces, and the various Arab tribes entered Islam in large crowds, he then started fighting the People of the Scriptures. He began preparations to fight the Romans who were the closest in area to the Arabian Peninsula, and as such, had the most right to be called to Islam, especially since they were from the People of the Scriptures. and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with. Then, he started preparing the Islamic armies to fight the Roman cross worshippers, and the Persian fire worshippers. By the blessing of his mission, Allah opened the lands for him and brought down Caesar and Kisra and those who obeyed them among the servants. Abu Bakr spent their treasures in the cause of Umar bin Al-Khattab, may Allah be pleased with him. With 'Umar, Allah humiliated the disbelievers suppressed the tyrants and hypocrites, and opened the eastern and western parts of the world. The treasures of various countries were brought to 'Umar from near and far provinces, and he divided worthy life. Then, the Companions among the Muhajirin and Ansar agreed to chose after 'Umar, 'Uthman bin 'Affan, Leader of the faithful and Martyr of the House, may Allah be pleased with him. During 'Uthman's reign, Islam wore its widest garment and Allah's unequivocal proof was established in various parts of the world over the necks of the servants. Islam appeared in the eastern and western parts of the world and Allah's Word was elevated and His religion apparent. The pure religion reached next one, and then the next one, crushing the tyranical evil doers. They did this in reverence to Allah's statement, (O you who believe! Fight those of the disbelievers who are close to you)

Hadith: Sahih Bukhari: 4:53:386: Umar (2nd caliph) sent the Muslims to the great countries to fight the pagans (non-muslims). When Al-Hurmuzan embraced Islam, 'Umar said to him. "I would like to consult you regarding these countries which I intend to invade. [...] When we reached the land of the enemy, the representative of Khosrau came out with forty-thousand warriors, and an interpreter got up saying, "Let one of you talk to me!" Al-Mughira replied, "Ask whatever you wish." The other asked, "Who are you?" Al-Mughira replied, "We are some people from the Arabs; we led a hard, miserable, disastrous life: we used to suck the hides and the date stones from hunger; we used to wear clothes made up of fur of camels and hair of goats, and to worship trees and stones. While we were in this state, the Lord of the Heavens and the Earths, Elevated is His Remembrance and Majestic is His Highness, sent to us from among ourselves a Prophet whose father and mother are known to us. Our Prophet, the Messenger of our Lord, has ordered us to fight you till you worship Allah Alone or give Jizya (i.e. tribute, money); and our

has ordered us to fight you <u>till</u> you worship Allah Alone or give Jizya (i.e. tribute, money); and our Prophet has informed us that our Lord says: "Whoever amongst us is killed (i.e. martyred), shall go to Paradise to lead such a luxurious life as he has never seen, and whoever amongst us remain alive, shall become your master."

Tabari vol 12, page 35-36: Al-Sari- Shu'ayb- Sayf-'Amr-al-Sha'bi related the same tradition and then added: The king then said: "Ask them: 'Why did you come here? What induced you to attack us and covet our country? Did you muster courage against us because we left you alone and were busy with other matters? "' Al-Nu'min b. Mugarrin said to the members of his delegation: "If you wish, I shall answer on your behalf. If anybody else desires [to speak), I shall prefer him to do so." They said to him: "Speak," and they said to the king: "This man speaks on behalf of us all."

Al-Na'man said: God has had mercy upon us and has sent to us a messenger who showed us what is good and ordered us to practice it; he made evil known to us and ordered us to abstain from it. If we should respond to him, he promised us the goodness of this world and of the next. All tribes whom he invited to join him became divided: One group drew near him, and another remained aloof. Only the elect embraced his religion. He acted in this manner as long as God wanted him to act. Then he was ordered to dissociate himself from the Arabs who opposed him, and he began to act [against them]. Willingly or unwillingly, all of them joined him. Those who joined him unwillingly, (eventually) became content, while those who joined him willingly grew more and more satisfied. We all came to understand the superiority of his message over our former condition, which was replete with enmity and destitution. Then he ordered us to start with the nations adjacent to us and invite them to justice. We are therefore inviting you to embrace our religion. This is a religion which approves of all that is good and rejects all that is evil. If you refuse our invitation, you must pay the poll tax. This is a bad thing, but not as bad as the alternative; if you refuse [to pay], it will be war. If you respond and embrace our religion, we shall leave with you the Book of God and teach you its contents, provided that you will govern according to the laws included in it. We shall leave your country and let you deal with its affairs as you please. If you protect yourself against us by paying the poll tax, we shall accept it from you and ensure your safety. Otherwise we shall fight you!

Umar Ibn Al-Khattab Biography (2nd Caliph), vol 2, page 165: This blessed delegation, led by an-Nu'man ibn Muqrin, reached al-Madai'in and entered to meet the Persian king Yazdagird, who asked them, through his translator: "What brought you here? What motivated you to invade us and penetrate so deeply into our land? Is it because we were distracted from you that you were encouraged to attack us?" An-Nu'man ibn Muqnn spoke on their behalf, and said: "Allah had mercy on us and sent to us a Messenger who commanded us to do good and forbade us to do evil, and promised us, if we responded, the good of this world and the Hereafter. There was no tribe but some of them responded and others did not. Then he commanded us to start with those of the Arabs who opposed him, so we started with them, and they either joined him unwillingly then became happy that they had joined him, or they joined him willingly and were blessed. We all recognized the superiority of what he brought over what we had been living with of enmity and hardship. Then he commanded us to start with the nations that were closest to us, and we called them to justice. We are calling you to our religion, which is a religion that recognizes what is good and conforms it as such, and recognizes what is evil and confirms it as such. If you refuse, then fighting. If you respond to our religion, we will leave with you the Book of Allah, on condition that you rule by its rulings, and we will leave you and let you run your own affairs. If you pay the jizyah we will accept it from you and will protect you, otherwise we will fight you."

Hadith: Sahih Muslim 19:4294: when the Messenger of Allah (Allah) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children. When you meet your enemies who are polytheists, invite them to three courses of action. If they respond to any one of these, you also accept it and withold yourself from doing them any harm. Invite them to (accept) Islam; if they respond to you, accept it from them and desist from fighting against them. Then invite them to migrate from their lands to the land of Muhairs and inform them that, if they do so, they shall have all the privileges and obligations of the Muhajirs. If they refuse to migrate, tell them that they will have the status of Bedouin Muslims and will be subjected to the Commands of Allah like other Muslims (against the disbelievers). If they refuse to accept Islam, demand from them the Jizya (money). If they agree to pay, accept it from them and hold off your hands. If they refuse to pay the tax, seek Allah's help and fight them.

Hadith: Sahih Bukhari 2:25: Allah's Messenger () said: "I have been ordered (by Allah) to fight against the people *until* they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger () and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me

Hadith: Sahih Bukhari 8:387: Narrated Maimun ibn Siyah that he asked Anas bin Malik, "O Abu Hamza! What makes the <u>life</u> and property of a person sacred?" He replied, "Whoever says, 'None has the right to be worshipped but Allah', faces our Qibla during the prayers, prays like us and eats our slaughtered animal, then he is a Muslim, and has got the same rights and obligations as other Muslims have."

Quran 66:9: O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is that destination.

Tafsir Quran 66:9 (explanation, interpretation commentary of the Quran by Ibn Ibn Abbas):
(O Prophet! Strive against the disbelievers) the disbelievers of Mecca with the sword until they accept faith (and the hypocrites) of Medina with your tongue by rebuking and threatening them

Hadith: Sahih Muslim 19:4366: It has been narrated by 'Umar b. al-Khattib that he heard the Messenger of Allah (Allah) say: I will expel (throw out) the Jews and Christians from the Arabian Peninsula and will not leave any but Muslim.

Quran 9:29: Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves <u>subdued</u>.

Tafsir Quran 9:29 (explanation, interpretation commentary of the Quran by al-Jalalayn): Fight those who do not believe in God (...) namely, the Jews and the Christians, until they pay the jizya tribute, the annual tax imposed them, readily ('an yadin is a circumstantial qualifier, meaning, 'compliantly', or 'by their own hands', not delegating it [to others to pay]), being subdued, [being made] submissive and compliant to the authority of Islam.

Hadith: Sahih Muslim 19:4294: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war (...) "If they refuse to accept Islam, demand from them the

Jizya (money). If they agree to pay, accept it from them and hold off your hands. **If they refuse to pay** the tax, seek Allah's help and **fight them.**"

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 602-603: THE OBJECTIVES OF JIHAD

o9.8 The caliph (025) makes war upon Jews, Christians, and Zoroastrians (N: provided he has first invited them to enter Islam in faith and practice, and if they will not, then invited them to enter the social order of Islam by paying the non- Muslim poll tax (jizya, def: o11.4) - which is the significance of their paying it, not the money itself-while remaining in their ancestral religions) (0: and the war continues) until they become Muslim or else pay the non-Muslim poll tax (O: in accordance with the word of Allah Most High, "Fight those who do not believe in Allah and the Last Day and who forbid not what Allah and His messenger have forbidden-who do not practice the religion of truth, being of those who have been given the Book-until they pay the poll tax out of hand and are humbled" (Koran 9:29), (...) 09.9 The caliph fights all other peoples until they become Muslim (0: because they are not a people with a Book, nor honored as such, and are not permitted to settle with paying the poll tax (jizya) (n: though according to the Hanafi school, peoples of all other religions, even idol worshippers, are permitted to live under the protection of the Islamic state if they either become Muslim or agree to pay the poll tax, the sole exceptions to which are apostates from Islam and idol worshippers who are Arabs

al-Tabari vol 10, page: 55-57:

Abu Bakr's Letter to the Apostates (muslims & ex-muslims)

I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] burn them with fire, slaughter them by any means, and take women and children captive; nor shall he accept from anyone anything except Islam (...) I have ordered my messenger to read my letter to you in all gathering places. The invitation [to God's cause] shall be the call to prayer. If, when the Muslims make the call to prayer, they do likewise [in response], leave them alone; but, if they do not make the call to prayer [with the Muslims], then grant them no respite (no mercy). And, if they do make the call to prayer [with the Muslims], ask them what has come over them; then, if they deny [God], grant them no respite, but, if they acknowledge [God], He will accept them and bring them to what they should do. So the messengers put the letters through before the armies, and the commanders went out, taking with them the treaties (contract): In the name of God, the Compassionate, the Merciful. This is a treaty from Abu Bakr, caliph of the Apostle of God, to so-and-so, sent [by Abu Bakr] when he dispatched[people] to fight whoever had repudiated (rejected) Islam. strive against those who turn away from Him and turn back from Islam to the desires of the devil,[only] after he has explained to them [why they are to be attacked] and called them to the cause of Islam. Then, if they respond, he should restrain himself from them; but if they do not respond, he should launch his attack against them until they acknowledge Him.

Tafsir Quran 9:123 (explanation, context and commentary by Ibn Kathir):
The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered what he was entrusted with.

Hadith: Sahih Bukhari 9:84:59: Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates:

Narrated Abu Huraira: When the Prophet (died and Abu Bakr became his successor and some of the Arabs reverted to disbelief (...) Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). (...) Also in: Sahih Bukhari 9:84:59

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat:

when the Messenger of Allah (Allah) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. (...) Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat (tax) (...) Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

Hadith: an-Nasa'i 5:37:4070: Ali came to some people of Az-Zutt, who worshipped idols, and burned them

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you

Hadith: Sahih Muslim 19:4469: Salama who said: I joined seven military expeditions led by the Messenger of Allah himself (المالية), and nine expeditions which he sent out once under Abu Bakr and once under Usama b. Zaid

Hadith: Abu Dawud 41:5062: The Messenger of Allah (sent us on an expedition. When we reached the place of attack, I galloped my horse and outstriped my companions, and the people of that locality received me with a great noise. I said to them: Say "There is no god but Allah," and you will be protected. They said this. My companions blamed me, saying: You deprived us of the booty. When we came to the Messenger of Allah (they be companions), they told him what I had done. So he called me, appreciating what I had done, and said: Allah has recorded for you so and so (a reward) for every man of them.

Hadith: Sahih Bukhari 9:83:19: Narrated Abu Huraira: In the year of the Conquest of Mecca, the tribe of Khuza'a killed a man from the tribe of Bam Laith in revenge for a killed person belonging to them in the Pre-Islamic Period of Ignorance. So Allah's Apostle got up saying, "Allah held back the (army having) elephants from Mecca, but He let His Apostle and the believers overpower the infidels (of Mecca). Beware! (Mecca is a sanctuary)! Verily! Fighting in Mecca was not permitted for anybody before me, nor will it be permitted for anybody after me; It was permitted for me only for a while (an hour or so) of that day. No doubt! It is at this moment a sanctuary; its thorny shrubs should not be uprooted; its trees should not be cut down; and its Luqata (fallen things) should not be picked up except by the one who would look for its owner.

LETTER by Muhammad threatening kings

Article: al-Arabiya - Pictures of Muhammads letters

Muhammads letters containing threats of convert, pay or die that he sent to many kings, are preserved in islamic museum. The letters could be found from page 350 to 363 in the litterature below (click on the link). Now few of them will be presented:

Biography of the Prophet:

The Sealed Nectar - Biography of the Noble Prophet, by Saffur-Rahman Al-Mubarakpuri (page 360, 1996), chapter title: The Prophet's Plans to spread the Message of Islam beyond Arabia:

"A Letter to the King of 'Oman, Jaifer, and his Brother 'Abd Al-Jalandi: "In the Name of Allah, the Most Beneficent, the Most Merciful. From Muhammad bin 'Abdullah to Jaifer and 'Abd Al-Jalandi. Peace be upon him who follows true guidance; thereafter I invite both of you to the Call of Islam. Embrace Islam. Allah has sent me as a Prophet to all His creatures in order that I may instil fear of Allah in the hearts of His disobedient creatures so that there may be left no excuse for those who deny Allah. If you two accept Islam, you will remain in command of your country; but if you refuse my Call, you've got to remember that all your possessions are perishable. My horsemen will appropriate your land, and my Prophethood will assume preponderance over your kingship."





Video: Pictures of Some Original Letters of Prophet Muhammad (PBUH)

Hadith: Al-Adab Al-Mufrad 44:1109: 'Abdullah ibn 'Abbas related that Abu Sufyan ibn Harb sent him to Heraclius, the Byzantine Emperor, and he called for the letter of the Messenger of Allah which Dihya had brought to the governor of Busra, who in turn passed it on to Heraclius. He read it out, saying, 'In the name of Allah, the Merciful, the Compassionate, from Muhammad, the slave of Allah and His Messenger, to Heraclius, ruler of the Byzantines. Peace be upon the one who follows guidance. I call you to Islam. If you become Muslim, you will be safe and Allah will double your reward. If you turn away, then you incur the wrong action of your subjects. "O People of the Book! Come to a proposition which is the same for us and you (to His words) Bear witness that we are Muslims." (3:54)" (Sahih)

Hadith: Sahih Bukhari 1:93:631: And Ibn 'Abbas narrated: Abu Sufyan bin Harb told me that Heraclius called for his translator and then asked for the letter of the Prophet (عليوليله), and the former

Hadith: Sahih Muslim 19:4381: Chapter: The Prophet (saws) wrote to Heraclius, the ruler of Syria, inviting him to Islam: This hadith has been narrated on the authority of Ibn Shihab with the same chain of

Hadith: Tirmidhi 5:40:2717: Chapter: What Has Been Related About How One Is To Write To The People Of Shirk: Narrated Ibn 'Abbas: that Abu Sufyan bin Harb informed him that Hiraql had sent for him while he was with a party of the Quraish, and they were trading in Ash-Sham, so they went to him." And he mentioned the Hadith and said: "Then he called for the letter of the Messenger of Allah (and it said in it: 'In the Name of Allah, the Merciful, the Beneficent. From Muhammad, Allah's Slave and His Messenger, to Hiraql the leader of Rome. Peace be upon whoever follows the guidance. To proceed:" (Sahih)

Hadith: Sahih Muslim 19:4380: Chapter: The Prophet (saws) wrote to Heraclius, the ruler of Syria, inviting him to Islam: It has been narrated on the authority of Ibn Abbas who learnt the tradition personally from Abu Safyan. The latter said: I went out (on a mercantile venture) during the period (of truce) between me and the Messenger of Allah (Allah). While I was in Syria, the letter of the Messenger of Allah (Allah) was handed over to Hiraql (Ceasar), the Emperor of Rome (...) The letter ran as follows:" In the name of Allah, Most Gracious and Most Merciful. From Muhammad, the Messenger of Allah, to Hiraql, the Emperor of the Romans. Peace be upon him who follows the guidance. After this, I extend to you the invitation to accept Islam. Embrace Islam and you will be safe. (...) I said: Ibn Abu Kabsha (referring sarcastically to the Holy Prophet) has come to wield a great power. Lo! (even) the king of the Romans is afraid of him. I continued to believe that the authority of the Messenger of Allah (Allah) would triumph until God imbued me with (the spirit of) Islam.

Hadith: Sahih Muslim 19:4382: Chapter: The Prophet (saws) wrote to the Kings of the Kuffar, inviting them to Islam:

It has been narrated on the authority of Anas that the Prophet of Allah (الملكة) wrote to Chosroes (King of Persia), Caesar (Emperor of Rome), Negus (King of Abyssinia) and every (other) despot inviting them to Allah, the Exalted. And this Negus was not the one for whom the Messenger of Allah (الملكة) had said the funeral prayers.

Hadith: Sahih Muslim 24:5218: Chapter: The Prophet (SAW) Acquired A Ring When He Wanted To Send Letters To The Non-Arabs:

Anas reported that when Allah's Apostle (مالي الله) decided to write to the Kisra (the King of Persia), Caesar (Emperor of Rome), and the Negus (the Emperor of Abyssinia), it was said to him that they would not accept the letter without the seal over it; so Allah's Messenger (مالي الله) got a seal made, the ring of which was made of silver and there was engraved on it: "Muhammad, the Messenger of Allah."

Hadith: Sahih Bukhari 4:53:387: Chapter: Truce with the king of a country: Narrated Abu Humaid As-Saidi: We accompanied the Prophet (مالويلية) in the Ghazwa of Tabuk and the king of 'Aila presented a white mule and a cloak as a gift to the Prophet. And the Prophet (مالويلية) wrote to him a peace treaty allowing him to keep authority over his country.

Abu Bakr, the first caliph of Islam who took over when Muhammad died, wrote this letter to apostates (ex muslims):

al-Tabari vol 10, page: 55-57:

Abu Bakr's Letter to the Apostates (muslims & ex-muslims)

I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] burn them with fire slaughter them by any means, and take women and children captive; nor shall he accept from anyone anything except Islam (...) I have ordered my messenger to read my letter to you in all gathering places. The invitation [to God's cause] shall be the call to prayer. If, when the Muslims make the call to prayer, they do likewise [in response], leave them alone; but, if they do not make the call to prayer [with the Muslims], then grant them no respite (no mercy). And, if they do make the call to prayer [with the Muslims], ask them what has come over them; then, if they deny [God], grant them no respite, but, if they acknowledge [God], He will accept them and bring them to what they should do. So the messengers put the letters through before the armies, and the commanders went out, taking with them the treaties (contract): In the name of God, the Compassionate, the Merciful. This is a treaty from Abu Bakr, caliph of the Apostle of God. to so-and-so, sent [by Abu Bakr] when he dispatched (skicka) [people] to fight whoever had repudiated (rejected) Islam. strive against those who turn away from Him and turn back from Islam to the desires of the devil, [only] after he has explained to

them [why they are to be attacked] and called them to the cause of Islam. Then, if they respond, he should restrain himself from them; but if they do not respond, he should launch his attack against them until they acknowledge Him.

Tafsir Quran 9:123 (explanation, context and commentary by Ibn Kathir):

The Order for Jihad against the Disbelievers, the Closest, then the Farthest Areas

Allah commands the believers to fight the disbelievers, the closest in area to the Islamic state, then the farthest. This is why the Messenger of Allah started fighting the idolators in the Arabian Peninsula. (...) The Prophet (...) After his death, his executor, friend, and Khalifah, Abu Bakr As-Siddiq, may Allah be pleased with him, became the leader. At that time, the religion came under attack and would have been defeated, if it had not been for the fact that Allah gave the religion firmness through Abu Bakr, who established its basis and made its foundations firm. He brought those who strayed from the religion back to it, and made those who reverted from Islam return. He took the Zakah from the evil people who did not want to pay it, and explained the truth to those who were unaware of it. On behalf of the Prophet, Abu Bakr delivered

Hadith: Sahih Bukhari 9:84:59: Chapter: Killing those who refuse to fulfil the duties enjoined by Allah, and considering them as apostates:

Narrated Abu Huraira: When the Prophet (died and Abu Bakr became his successor and some of the Arabs reverted to disbelief (...) Abu Bakr said, "By Allah! I will fight whoever differentiates between prayers and Zakat as Zakat is the right to be taken from property (according to Allah's Orders). (...) Also in: Sahih Bukhari 9:84:59

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat:

when the Messenger of Allah ((25)) breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. (...) Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat (tax) (...) Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

<u>The letter</u> from the second caliph, Umar Ibn Khattab to the Persian King (Iran):

From: Omar ibn Al-Khattab Khalifat Al Muslemin (Caliph of Muslims) To: Yazdgird III Shah of the Fars (Emperor of Persia)

Bismillah, ar-Rahman, ar-Rahim

I do not foresee a good future for you and your nation, save your acceptance of my terms and your submission to me. There was a time when your country ruled half the world, but now see how your sun has set.

On all fronts your armies have been defeated and your nation is condemned to extinction. I point out to you the path whereby you might escape this fate. Namely, that you begin worshipping the one god, the unique deity, the only god who created all that is. I bring you his message. Order your nation to cease the false worship of fire and to join us, that they may join the truth.

Worship Allah the creator of the world. Worship Allah and accept Islam as the path of salvation.

End now your polytheistic ways and become Muslims that you may accept Allah-u-Akbar as your savior. This is the only way of securing your own survival and the peace of your Persians.

You will do this if you know what is good for you and for your Persians. Submission is your only option.

Allah-u-Akbar

Khalifat Al Muslemin, Omar ibn Al-Khattab

The response by the Persian King to Umar Ibn Khattab, the second caliph of the islamic caliphate:

From: King of Kings, King of Persia and Beyond, Shah of many Kingdoms, Shahanshah of Persian Empire, Yazdgird III, Sassanid

To: Omar ibn Al-Khattab the Arab Caliph.

In the name of Ahura Mazda, the Creator of Life and Wisdom.

In your letter you summon us Persians to your god whom you call Allah-u-Akbar; and because of your barbarity and ignorance, without knowing who we are and Whom we worship, you demand that we seek out your god and become worshippers of Allah-u-Akbar.

How strange that you occupy the seat of the Arab Caliph but are as ignorant as any desert roaming Arab! You admonish me to become monotheistic in faith. Ignorant man (Mardak), for thousands of years we Persians have, in this land of culture and art, been monotheistic and five times a day have we offered prayers to God's Throne of Oneness. While we laid the foundations of philanthropy and righteousness and kindness in this world and held high the ensign of Good Thoughts, Good Words and Good Deeds, you and your ancestors were desert wanderers who ate snakes and lizards and buried your innocent daughters alive. (an old Arab tradition, cause they preferred male children to female)

You Arabs who have no regard for God's creatures, who mercilessly put people to the sword, who mistreat your women, who attack caravans and are highway robbers, who commit murder, who kidnap women and spouses; how dare you presume to teach us, who are above these evils, to worship God?

You tell me to cease the worship of fire and to worship God instead! To us Persians the light of Fire is reminiscent of the Light of God. The radiance and the sun-like warmth of fire exuberates our hearts, and the pleasant warmth of it brings our hearts and spirits closer together, that we may be philanthropic, kind and considerate, that gentleness and forgiveness may become our way of life, and that thereby the Light of God may keep shining in our hearts.

Our God is the Great Ahura Mazda (Lord of Wisdom). Strange is this that you too have now decided to give God a name, and you call God by the name of Allah-u-Akbar.

But we are nothing like you. We, in the name of Ahura Mazda, practice compassion and love and goodness and righteousness and forgiveness, and care for the dispossessed and the unfortunate; But you, in the name of your Allah-u-Akbar commit murder, create misery and subject others to suffering! Tell me truly who is to blame for your misdeeds? Your god who orders genocide, plunder and destruction, or you who do these things in Gods name? Or both?

You, who have spent all your days in brutality and barbarity, have **now come out of your desolate deserts resolved to teach, by the blade and by conquest,** the worship of God to a people who have for thousands of years been civilized and have relied on culture and knowledge and art as mighty edifices.

What have you, in the name of your Allah-u-Akbar, taught these armies of Islam besides destruction and pillage and murder that you now presume to summon others to your god?

Today, my people's fortunes have changed. Their armies, who were subjects of Ahura Mazada, have now been defeated by the Arab armies of Allah-u-Akbar. And they are being forced, at the point of the sword, to convert to the god by the name of Allah-u-Akbar. And are forced to offer God prayers five times a day but now in Arabic; since apparently your Allah-u-Akbar only understands Arabic.

I advise you to return to your lizard infested deserts. Do not let loose upon our cities your cruel barbarous Arabs who are like rabid animals. Refrain from the murder of my people. Refrain from pillaging my people. Refrain from kidnapping our daughters in the name of your Allah-u-Akbar. Refrain from these crimes and evils.

We Persians are a forgiving people, a kind and well-meaning people. Wherever we go, we sow the seeds of goodness, amity and righteousness. And this is why we have the capacity to overlook the crimes and the misdeeds of your Arabs.

Stay in your desert with your Allah-u-Akbar, and do not approach our cities; for horrid is your belief and brutish is your conduct.

sign, Yazdgird III, Sassanid

Umar sending letters to the people of Palestine and Lydda_

Al-Tabari vol. 12, page 191-192: The Conquest of Jerusalem (...) When 'Umar entered Syria...

Letters between Muhammed and his general Khalid Ibn Walid about forcing Christians living in Najran to convert:

More info soon.

The year 9: Tried to convert them, but they refused. So he made a deal with them to pay him money and a peace treaty.

The Sealed Nectar, Biography of the Noble Prophet (1996), page 550-452.

The year 10: He came with an army and offered them Islam or the sword *Tabari vol 9, page 82-84*

Terror

Article: FBI: list of prevented terror attacks in USA 2001-2011

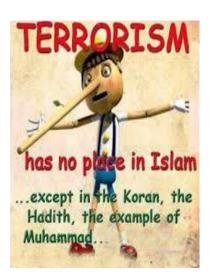
Article: BBC: Jihadism: 5000 dead, tracking a month of deadly attacks (2014)

Study: Prevented terror attacks 2001-2016, Ohio State University (2017)

Hadith: Sahih Bukhari 4:52:220: Allah's Messenger (said, "I have been sent with the shortest expressions bearing the widest meanings, and have been made victorious with terror (cast in the hearts of the enemy)

Hadith: Sahih Muslim 4:1062: Abu Huraira reported that the Messenger of Allah (may peace be upon hlmg) said: I have been given superiority over the other prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by terror (in the hearts of enemies): spoils have been made lawful to me: the earth has been made for me clean and a place of worship; I have been sent to all mankind and the line of prophets is closed with me.

Sahih Muslim 4:1067, Sahih Muslim 4:1063, Sahih Muslim 4:1066, Sahih Muslim 4:1062



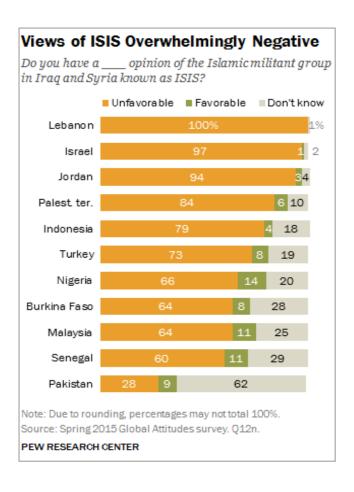
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Quran 8:12-13: (Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." This is because they defied and disobeyed Allah and His Messenger. Also in: Quran 9:14-15 & Quran 8:17

Quran 3:151: We shall cast terror into the hearts of those who disbelieve, because they joined others in worship with Allah



CNN interview: "The Quran says very clearly in the arabic language, to terrorize them"



Hadith: Sahih Bukhari 1:2:25: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me

al-Tabari vol. 7, page 94-97: The next morning, the Jews were in a state of fear on account of our attack upon the enemy of God, and there was not a Jew there but feared for his life. The Messenger of God said, "Whoever of the Jews falls into your hands, kill him."

Pew Research Center (2015)

		% Fav	orable	
	Hamas %	Hezbollah %	al Qaeda %	Taliban %
Turkey	10	6	6	7
Egypt	39	20	19	19
Jordan	44	29	14	10
Lebanon	30	40	2	2
Tunisia	50	46	16	12
Pakistan*	15	15	13	13

Most Have Little or No Confidence in bin Laden A lot/some confidence ■ Not too much/no confidence at all French Muslims German Muslims 83 Spanish Muslims 75 British Muslims 68 Turkey 79 Jordan 74 Egypt 71 Indonesia 52 Pakistan 30 Nigerian Muslims

Pew Research Center:

"Muslim Americans: Middle Class and Mostly Mainstream" (2007). Full report here (page 25)

Views of ISIS by Religion, Ethnicity and Region

Do you have a ___ opinion of the Islamic militant group in Iraq and Syria known as ISIS?

Country	Group	Unfavorable	Favorable	Don't know
Lebanon	Christian	100%	0%	0%
	Shia	100	0	0
	Sunni	98	1	2
Israel	Jewish	98	0	2
	Arab	91	4	5
Palest. ter.	Gaza	92	5	3
	West Bank	79	8	13
Burkina Faso	Christian	66	5	29
	Muslim	64	9	26
Nigeria	Christian	71	7	22
	Muslim	61	20	19
Malaysia	Muslim	67	12	21
	Buddhist	65	6	29

Note: Due to rounding, percentages may not total 100%. Source: Spring 2015 Global Attitudes survey. Q12n.

PEW RESEARCH CENTER

Pew Research Center (2015)

Quran 8:60: Against them make ready your strength to the utmost of your power, including steeds of war, to strike terror into (the hearts of) the enemies, of Allah and your enemies, and others besides, whom ye may not know, but whom Allah doth know.

Tafsir:

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 669, v. 986: God sent Muhammad with this religion and he strove for it until men accepted it voluntarily or by forces

	Fav	Unfav	DK
	%	%	%
Lebanon	1	96	2
Jordan	13	81	6
Turkey	7	73	20
Egypt	20	69	11
Nigeria	9	62	29
Senegal	9	57	34
Tunisia	15	56	29
Indonesia	23	53	23
Palest, ter.	35	53	12
Malaysia	20	48	32
Pakistan*	13	46	41
MEDIAN	13	57	23
Based on Mus	ims on	y	
* In Pakistan, at a laterpoin other countrie	t in the	estion wa interview	s aske than
PEW RESEARC	H CENT	FR O91 &	0411

Views of Hamas						
	Fav	Unfav	DK			
	%	%	%			
Turkey	5	73	22			
Jordan	43	55	1			
Lebanon	46	52	2			
Egypt	48	49	2			
Palest. ter.	48	45	6			
Indonesia	24	45	31			
Senegal	11	43	46			
Malaysia	32	36	32			
Tunisia	Tunisia 46 30 24					
Nigeria	25	28	47			
Pakistan	12	16	72			
MEDIAN	32	45	24			
Based on Musl	Based on Muslims only.					
PEW RESEARCH	PEW RESEARCH CENTER Q9j.					

Views of The Taliban						
	Fav	Unfav	DK			
	%	%	%			
Lebanon	4	92	4			
Jordan	9	82	9			
Turkey	10	70	21			
Egypt	28	70	1			
Pakistan*	12	65	23			
Nigeria	11	51	38			
Tunisia	13	50	37			
Palest. ter.	29	50	20			
Senegal	15	48	37			
Malaysia	23	47	30			
Indonesia	21	44	35			
MEDIAN 13 51 23						
Based on Muslims only						
* In Pakistan, this question was asked at a later point in the interview than in other countries.						

PEW RESEARCH CENTER 09a & 041d.

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Research Center: "Muslim publics share concerns about extremist group" (2013). Full report here (page 6 & 8)

Levels	of S	ирро	ort fo	r Su	icid	e Bo	mbii	ng o	ver 1	lime
		· ·	% Say	ing of	ten/so	ometir	nes ju	ıstifie	d	
	2002	2004	2005	2006	2007	2008	2009	2010	2011	2013
	%	%	%	%	%	%	%	%	%	%
Pakistan	33	41	25	14	9	5	5	8	5	3
Indonesia		275	15	10	10	11	13	15	10	6
Nigeria	(7.5)	-						34	-	8
Jordan	43		57	29	23	25	12	20	13	12
Tunisia						-	440			12
Turkey	13	15	14	17	16	3	4	6	7	16
Senegal					122	122	Man.	-2	120	18
Egypt	553	1558	1770	28	8	13	15	20	28	25
Malaysia	(8.5)	977			26					27
Lebanon	74		39	++	34	32	38	39	35	33
Palest, ter					70		68		68	62
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Son ten tim	es Rare % 4	% 89 81	er DK % 4 2	NET Often/So % 3	me
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5 6	12	81			
2 6			2	6	
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3 13	3 17	54	14	16	
1 7	14	50	18	18	
0 15	34	39	2	25	
5 22	2 12	58	3	27	
24	4 25	41	2	33	
0 29	25	33	2	39	
3 18	3 24	47	2	26	
7 25	5 12	16	10	62	
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Pew Research Center: "Muslim publics share concerns about extremist group" (2013). Full report here (page 3 & 4)





Database of islamic terror attacks 2001 until 2017

GERMANY: Article: in Al-Jazeera, Angela Merkel: "Islam is not the source of terrorism" (2017)





UK: The Times: 23,000 muslims on the terror watch list (2017), full article here

FRANCE: Politico: 15,000 muslims on the terror watch list (2016)

FRANCE: La Journal du Dimanche: 15,000 muslims on the terror watch list (2016) **SWEDEN:** Swedish Security police: 2000 islamic radicals with violent tendency (2017)

Article: GP: 10% in a school in a segregated suburb in Gothenburg, sympathises with islamic extremists

(or full report: VHEK survey: page 53, 2016)

COUNTER-TERROR CHIEF: EUROPE HOME TO 'MORE THAN 50,000' ISLAMIC RADICALS — WITH UP TO 25,000 IN UK

Britain is 'home to 35,000 fanatical Islamists' and 3,000 are 'worrying' MI5

El Mundo: Gilles de Kerchove, the European Union's Counter-Terrorism Coordinator, said in spanish newspaper that Europe is home to over 50,000 potential terrorists (2017)

Breitbart: Counter-Terror Chief: Europe Home to More than 50,000 Islamic Radicals — 25,000 in UK (2017)

Metro: Britain is 'home to 35,000 fanatical Islamists' and 3,000 are 'worrying' MI5 (2017)

Express: TERROR WARNING: Britain home to 35,000 Islamist fanatics, says security chief (2017)

Metro News: *Terror chief claims UK has 35,000 Islamist extremists* (2017)

RT news: Number of Islamic radicals feared to be in UK revealed by EU counter-terrorism chief (2017)

The Sun: *The scale of terror in the UK – 23,000 suspects being monitored including 400 who fought for ISIS* (2017)

Good Morning Britain: Piers Morgan grills the london mayor Sadiq Khan over the returning ISIS jihadist

Quran 59:2: It is He who expelled the ones who disbelieved among the People of the Scripture (Jews & christians) would protect them from Allah; but [the decree of] Allah came upon them from where they had not expected, and He cast terror into their hearts [so] they destroyed their houses by their [own] hands and the hands of the believers.

Ouran 33:26-27: And those of the people of the Scripture (Jews and Christians) who backed them (the disbelievers) Allah brought them down from their forts and cast terror into their hearts, (so that) a group (of them) you killed, and a group (of them) you made captives. And He caused you to inherit their lands, and their houses, and their riches, and a land which you had not trodden (before). And Allah is Able to do all things.

Quran 8:57: So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

صلى الله عليه Quran 66:9: O Prophet (Muhammad Strive hard against the disbelievers and الوسلم the hypocrites, and be severe against them; their abode will be Hell, and worst indeed is

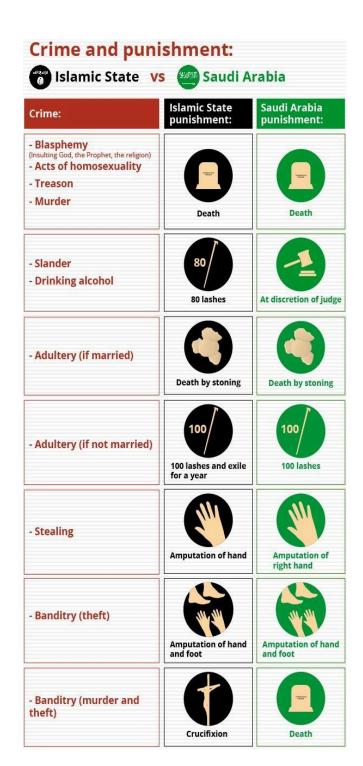
Tafsir Quran 66:9 (explanation,

interpretation commentary of the Quran by Ibn Ibn Abbas): O Prophet! Strive against the disbelievers) the disbelievers of Mecca with the sword until they accept faith

Quran 25:52: So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour, with it (the Quran).

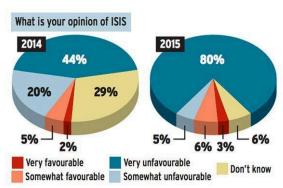
> Tafsir Ouran 25:52 (explanation and interpretation of the Quran by Ibn Abbas):

> (So obey not the disbelievers) Abu Jahl and his host regarding hat which they ask of you, (but strive against them herewith) by means of the Qur'an (with a great endeavour) by the sword.



Picture: Sharia law

The studies below conducted was done in UK in 2014 & 2015, by ICM survey: "ISIS poll" (page 5, 2015)



Article: Mirror: UK: "Muslim leader: 'ISIS-supporting Brits may be disenfranchised by Tory cuts" (2015)

UK ISIS supporters



Article: Mirror "UK terror attacks are inevitable and there's nothing we can do to stop them, warn spy chiefs" (2015)

Overwhelming Majority Say Suicide Bombing Never Justified

Suicide bombing/other violence against civilians is justified to defend Islam from its enemies...

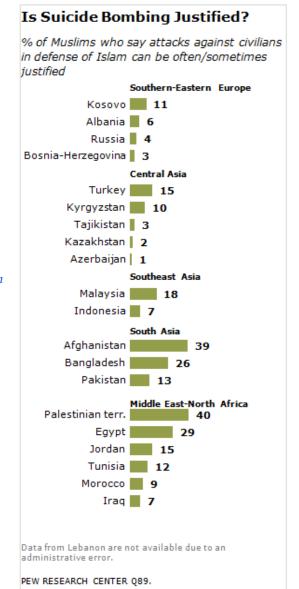
	Often	Some- times	Rarely	Never	DK
U.S. Muslims	%	%	%	%	%
2011	1	7	5	81	6=100
2007	1	7	5	78	9=100
Muslims in					
Palestinian terr.	31	37	10	19	3=100
Egypt	12	16	34	38	1=100
Lebanon	12	23	25	39	0=100
Jordan	4	9	31	55	2=100
Turkey	2	5	14	60	19=100
Indonesia	2	8	11	77	2=100
Pakistan	3	2	3	85	6=100

PEW RESEARCH CENTER 2011 Muslim American Survey. Q90. Muslim countries' results from Spring 2011 surveys by the Pew Global Attitudes Project. Figures may not add to 100% because of rounding.

Pew Research Center: "Muslim Americans: No sign of growth in alienation or support for extremism" (page 4, 2011)

	How oft	en justi	fied	
		DK/		
5	ometimes	Rarely	Never	Ref
	%	%	%	%
All U.S. Muslims	8	5	78	9=100
Muslims in*				
France	16	19	64	1=100
Spain	16	9	69	7=101
Great Britain	15	9	70	6=100
Germany	7	6	83	3=99
Nigeria	46	23	28	3=100
Jordan	29	28	43	*=100
Egypt	28	25	45	3=101
Turkey	17	9	61	14=101
Pakistan	14	8	69	8=99
Indonesia	10	18	71	1=100

Pew Research Center: "Muslim Americans: Middle Class and Mostly Mainstream" (2006). Full report here (p. 53)



Pew Research Center: "The World's Muslims: Religion, Politics and Society" (2013). Full report here (p. 70)

'We will destroy your country': ISIS threatens terror attack on London in chilling propaganda poster showing a crumbling Big Ben in flames

Article: DailyMail: "We will destroy your country': ISIS threatens terror attack on London in chilling propaganda poster showing a crumbling Big Ben in flames" (2017)

Article: DailyMail: "ISIS issue new threat to Christmas shoppers with image showing armed jihadist in London's Oxford Street decked out in festive lights" (2017)

ISIS issue new threat to Christmas shoppers with image showing armed jihadist in London's Oxford Street decked out in festive lights

- · Latest ISIS online propaganda poster threatens an attack on London
- · Shows an armed jihadi walking down Oxford Street at Christmas time
- Propaganda has threatened attacks on Christmas markets in Europe and US

By MATTHEW ACTON and SARA MALM FOR MAILONLINE PUBLISHED: 11:27 GMT, 4 December 2017 | UPDATED: 09:17 GMT, 5 December 2017

Article: Sky News: "Terror-related arrests have reached record high, Home Office figures show" (2017)

Terror-related arrests have reached record high, Home Office figures show

The Home Office says the 54% year-on-year increase was partly due to a large number of arrests made following terror attacks.

11:39, UK, Thursday 07 December 2017

Article: Sky News: "Islamist suicide plot to assassinate Prime Minister Theresa May foiled" (2017)

Article: Sky News: "Man in court over alleged plot to blow up Number 10 gates and kill Theresa May with a suicide bomb" (2017)



Beheading, crucifixion, amputation, stoning

Video: Introduktion: What islamic Sharia Law?

Quran 8:67: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.

Quran 8:57: So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.



Quran 47:4: So, when you meet (in fight - Jihad in Allah's Cause) those who disbelieve, smite (their) necks till when you have killed and wounded many of them, then bind a bond firmly (on them, i.e. take them as captives).

Hadith: Muwatta Malik 36:15: Yahya related to me from Malik from Zayd ibn Aslam that the Messenger of Allah, may Allah bless him and grant him peace, said, "If someone changes his deen (religion) - strike his neck!"

Hadith: Ibn Majah 3:20:2539: It was narrated from Ibn' Abbas that the Messenger of Allah said: "Whoever denies a Verse of the Qur'an, it is permissible to strike his neck (i.e., execute him)

Hadith: an-Nasa'i 5:37:4028: "The Messenger of Allah [SAW] said: 'Any man who goes out and tries to create division among my Ummah (muslim community), strike his neck (kill him).'

Hadith: Sahih Muslim 37:6676: Anas reported that a person was charged with fornication with the slavegirl of Allah's Messenger (Thereupon Allah's Messenger (Allah's Said to Ali: Go and strike his neck.

Hadith: an-Nasa'i 5:37:4055:

A slave of Jarir's ran away, and he caught him and struck his neck (killing him). (Sahih) Also:SHadith: an-Nasa'i 5:37:4058

Views of Harsh Punishments							
	% Favor						
	Stoning people who commit adultery %		Death penalty for people who leave the Muslim religion %				
Turkey	16	13	5				
Egypt	82	77	84				
Jordan	70	58	86				
Lebanon	23	13	6				
Indonesia	42	36	30				
Pakistan	82	82	76				
Nigeria	56	65	51				
	Asked of Muslims only. PEW RESEARCH CENTER Q108b-d.						

Pew Research center: "Muslim Publics Divided on Hamas and Hezbollah" (page 14, 2010)

Beheaded for drinking alcohol:

Hadith: Ibn Majah 3:20:2572: It was narrated from Abu Hurairah that the Messenger of Allah (عَالِي اللهُ said: "If he gets drunk, then whip him. If he does it again, then whip him. If he does it again, then whip him. 'And he said concerning the fourth time: 'If he does it again, then strike his neck (i.e., execute him)." (Sahih)

Hadith: an-Nasa'i 6:51:5665: It was narrated from Abu Hurairah that: The Messenger of Allah [SAW] said: "If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him." Then he said concerning the, fourth time "Strike his neck (i.e., kill him). (Sahih)

Hadith: Tirmidhi 3:15:1444: Narrated Mu'awiyah: That the Messenger of Allah (said: "Whoever drinks wine, then lash him. If he returns to it, then on the fourth time kill him."

Also in: Hadith: Abu-Dawud 38:4467 & Hadith: Bulugh al-Maram 10:1282

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 671-672:

"I leapt upon him and cut off his head and ran in the direction of the camp shouting 'Allah akbar' and my two companions did likewise, and by God, shouting out to one another they all fled at once with their wives and children and such of their property as they could lay hands on easily. We drove off a large number of camels and sheep and brought them to the apostle and I took Rifa'a's head to the apostle who gave me thirteen of the camels to help me with the woman's dowry (wedding gift to the bride), and I consummated my marriage."

Shouting Allahu Akbar while killing also in: "The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 63, 456, Sahih Bukhari 5:59:510, an-Nasa'i 5:42:4345, an-Nasa'i 1:6: 548



"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464: Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they were brought out to him in batches. Among them was the enemy of Allah Huyayy b. Akhtab and Ka'b b. Asad their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900.

al-Tabari, vol 8, page 35-36: Huyayy b. Akhlab, the enemy of God, was brought. He was wearing a <u>rose-colored</u> suit of clothes that he had torn all over with fingertip-sized holes so that it would not be taken as booty from him, and his hands were bound to his neck with a rope. When he looked at the Messenger of God (...) Then he sat down and was beheaded.





Quran 8:12-13:

(Remember) when your Lord revealed to the angels, "Verily, I am with you, so keep firm those who have believed. I will cast terror into the hearts of those who have disbelieved, so strike them over the necks, and smite over all their fingers and toes." This is because they defied and disobeyed Allah and His Messenger.

Also in: Quran 9:14-15 & Quran 8:17

Hadith: Abu Dawud Book 14:2665: Narrated Aisha, Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah (was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464: Muhammad b. Ja'far b. al-Zubayr told me from Ur'wa b. al-Zubayr that 'A'isha said: 'Only one of their women was killed. She was actually with me and was

talking with me and laughing immoderately as the apostle was killing her men in the market when suddenly an unseen voice called her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed' she replied. 'What for?' I asked. 'Because of something I' did she answered. She was taken away and beheaded. 'A'isha used to say, 'I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed' (711).

Hadith: Sahih Bukhari 5:59:643: When Jarir reached Yemen, there was a man who used to foretell and give good omens by casting arrows of divination. Someone said to him. "The messenger of Allah's Messenger () is present here and if he should get hold of you, he would chop off your neck." One day while he was using them (i.e. arrows of divination), Jarir stopped there and said to him, "Break them (i.e. the arrows) and testify that None has the right to be worshipped except Allah, or else I will chop off your neck." So the man broke those arrows and testified that none has the right to be worshipped except Allah.

Hadith: an-Nasai 4:26:3334: The Messenger of Allah is sending me to a man who has married his father's wife, and he has commanded me to strike his neck (kill him) and seize his wealth." (Sahih)

Also:SHadith: an-Nasa'i 4:26:3333 & Hadith: Ibn Majah 3:20:2608

Hadith: Bulugh al-Maram 1033 (page 389): Narrated (Ibn 'Abbas) ("B): "A blind man had a slave-woman who gave birth to his child and she was reviling the Prophet and speaking evil of him. He forbade her but she did not desist. One night he took a pickax, put it on her belly and leaned on it killing her. The Prophet was informed about that and said, "Be witness that the spilling of her blood is lawful (with impunity) (free from punishment)." (1) [Reported by Abu Da'ud and its narrators are reliable].

Footnote in the text (page 389): This Hadith amply clarifies that anyone uttering words of abuse about the Prophet is punishable with death.

Hadith: Tirmidhi 5:41:2847: the Prophet (entered Makkah during 'Umratil-Qada and 'Abdullah bin Rawahah was walking in front of him reciting verses of poetry. "O tribes of disbelievers get out of his way-today we will strike you about its revelation; a strike that removes the heads from the shoulders - and makes the friend not concerned about his friend." 'Umar said to him: "O Ibn Rawahah! Before the Messenger of Allah (), and in the sanctuary of Allah you utter poetry?" the Messenger of Allah () said: "Leave him O 'Umar! For it is quicker upon them than the raining arrow."

The prophet ordered mutilations and beheading of dead bodies, and praised Allah for it:

Quran 16:106: And if you punish [an enemy, O believers], punish with an equivalent of that with which you were harmed. But if you are patient - it is better for those who are patient.

Tafsir Quran 16:106 (explanation, interpretation commentary of the Quran by al-Jalalayn):

After Hamza b. 'Abd al-Muttalib had been killed and mutilated and the Prophet's had seen him and said 'Verily I will mutilate 70 of them for you' the following was revealed

Tafsir Quran 16:106 (explanation, interpretation commentary of the Quran by Ibn Abbas): (If ye punish) mutilate, (then punish) mutilate (with the like of that wherewith ye were afflicted) with the like of that which your dead were mutilated. (But if ye endure patiently) and abstain from mutilation, (verily it is better for the patient) in the Hereafter.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 304: Mu''awwidh b. 'Afra' passed Abu Jahl as he lay there helpless and smote him until he left him at his last gasp. He himself went on fighting until he was killed. Then 'Abdullah b. Mas'ud passed by Abu Jahl when the apostle had ordered that he was to be searched for among the slain. I have heard that the apostle had told them that if he was hidden among the

corpses they were to look for the trace of a scar on his knee. (...) Mcn of B.Makhzum assert that Ibn Mas'ud used to say: He said to me, 'You have climbed high, you little shepherd.' Then I cut off his head and brought it to the apostle saying, 'This is the head of the enemy of God, Abu Jahl.' He said, 'By God than Whom there is no other, is it?' (This used to be his oath.) 'Yes,' I said, and I threw his head before the apostle and he gave thanks to God (375).

Red text = important

Even though mutilation of dead bodies was forbidden:

Hadith: Sahih Bukhari 3:43:654: Narrated `Abdullah bin Yazid Al-Ansari; The Prophet (عليالله) forbade robbery (taking away what belongs to others without their permission), and also forbade mutilation (or maiming) of bodies.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 561-564: The apostle sent out troops in the district round Mecca inviting men to God: he did not order them to fight. When the people saw him they grasped their weapons, and Khalid said, 'Lay down your arms, for everybody has accepted Islam.' (...) A traditionalist of B. Jadhima who was one of our companions told me: 'When Khalid ordered us to lay down our arms **one of our men** called Jadam said, "Woe to you, B. Jadhima! This is Khalid. If you lay down your arms you will be bound, and after you have been bound you will be beheaded. By God, I'll never lay down my arms." Some of his people laid hold of him saying "Do you want to shed our blood? Everyone else has accepted Islam and laid down their arms; war is over and everybody is safe." They persisted to the point of taking away his arms, and they themselves laid down their arms at Khalid's word.' Hakim b. Hakim from Abu Ja'far Muhammad b. 'Ali told me: As soon as they had laid down their arms Khalid ordered their hands to be tied behind their backs and put them to the sword, killing a number of them. When the news reached the apostle he raised his hands to heaven and said al-Zuhri from Ibn Abu Hadrad al-Aslami told me: I was with Khalid's cavalry that day when a young man of the B. Jadhima who was about my own age spoke to me. His hands were tied to his neck by an old rope and the women were standing in a group a short distance away. He asked me to take hold of the rope and lead him to the women so that he might say what he had to say and then bring him back and do what we liked with him. I said that that was a small thing to ask and I led him to them. As he stood by them he said, 'Fare you well, Hubaysha, though life is at an end.' (...) Then I took him away and he was beheaded. (...) Abu Firas b. Abu Sunbula al-Aslami from some of their shaykhs from one who was present said: She went to him when he was beheaded and bent over him and kept on kissing him until she died at his side.

Hadith: an-Nasa'i 6:49:5407: It was narrated from Salim that his father said; "The Prophet [SAW] sent Khalid bin Al-Walid to Banu Jadhimah. He called them to Islam, but they could not say Aslamna (we submitted, i.e., became Muslim) so they started to say Saba'na (we changed our religion). Khalid started killing and taking prisoners, and he gave a prisoner to each man. The next day Khalid bin Al-Walid issued orders that each man companions) will kill his prisoner.' We came to the Prophet [SAW], and he was told of what Khalid had done. The Prophet [SAW] said: 'I disavow what Khalid has done,' twice."

Hadith: Sahih Bukhari 5:59:628: Narrated Salim's father: The Prophet (علي الله علي sent Khalid bin Al-Walid to the tribe of Jadhima and Khalid invited them to Islam but they could not express themselves by saving, "Aslamna (i.e. we have embraced Islam)," but they started saying "Saba'na! Saba'na (i.e. we have come out of one religion to another)." Khalid kept on killing (some of) them and taking (some of) them as captives and gave every one of us his Captive. When there came the day then Khalid ordered that each man (i.e. Muslim soldier) When we reached the Prophet, we mentioned to him the whole story. On that, the Prophet (عيوسالله) raised both his hands and said twice, "O Allah! I am free from what Khalid has done."

Hadith: Sahih Muslim 37:6676: Anas reported that a person was charged with fornication with the slavegirl of Allah's Messenger (مايخياله). Thereupon Allah's Messenger (مايخياله) said to 'Ali: Go and strike his neck. 'Ali came Hadith: Sahih Bukhari 5:58:193: Narrated 'Abdullah: While the Prophet (ﷺ) was prostrating, surrounded by some of Quraish, 'Uqba bin Abi Mu'ait brought the intestines (i.e. Abdominal contents) of a camel and put them over the back of the Prophet. The Prophet (ﷺ) did not raise his head, (till) Fatima, came and took it off his back and cursed the one who had done the harm. The Prophet (ﷺ) said, "O Allah! Destroy the chiefs of Quraish, Abu Jahl bin Hisham, 'Utba bin Rabi'al, Shaba bin Rabi'a, Umaiya bin Khalaf or Ubai bin Khalaf." (The sub-narrator Shu'ba, is not sure of the last name.) I saw these people killed on the day of Badr battle and thrown in the well except Umaiya or Ubai whose body parts were mutilated but he was not thrown in the well.

Hadith: Sahih Bukhari 4:53:409: (...) The Prophet (علوالله) said, "O Allah! Destroy the chiefs of Quraish, O Allah! Destroy Abu Jahl bin Hisham, 'Utba bin Rabi'a, Shaiba bin Rabi'a, 'Uqba bin Abi Mu'ait, Umaiya bin Khalaf (or Ubai bin Kalaf)." Later on I saw all of them killed during the battle of Badr and their bodies were thrown into a well except the body of Umaiya or Ubai, because he was a fat person, and when he was pulled, the parts of his body got separated before he was thrown into the well.

Crucifixion & amputations

Only Muslims are "innocent", the rest committed the biggest sin by denying Allah:

Quran 5:32-33: Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidence, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land! The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled



Quran, 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.



As seen in the verses above - the punishment for "mischief in the land" is harsh. What does it mean?

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir): Meaning of *Mischief*

In his Tafsir, As-Suddi said that Ibn 'Abbas and Ibn Mas'ud commented, (And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers.") "They are the hypocrites. As for, ("Do not make mischief on the earth"), that is disbelief and acts of disobedience." Abu Ja'far said that Ar-Rabi' bin Anas said that Abu Al-'Aliyah said that Allah's statement, (And when it is said to them: "Do not make mischief on the earth,"), means, "Do not commit acts of disobedience on the earth. Their mischief is disobeying Allah, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah)." Ar-Rabi' bin Anas and Qatadah said similarly.

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

They also abandon what Allah made obligatory and doubt His religion (...) They give as much aid as they can, against Allah's loyal friends, and support those who deny Allah, His Books and His Messengers. This is how the hypocrites commit *mischief on earth*, while thinking that they are doing righteous work on earth." (...) The statement by Ibn Jarir is true, taking the disbelievers as friends is one of the categories of *mischief on the earth*.

Quran 8:73: a great mischief and corruption (appearance of polytheism (many gods)).

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

The statement by Ibn Jarir is true, **taking the disbelievers as friends is one of the categories of mischief on the earth.** Allah said, (And those who disbelieve are allies of one another, if you do not do this (help each other), there will be turmoil and oppression on the earth, and great mischief.) (8:73), In this way Allah severed the loyalty between the believers and the disbelievers. Similarly, Allah said, (O you who believe! Do not take disbelievers as Awliya' (protectors or helpers or friends) instead of believers. Do you wish to offer Allah a manifest proof against yourselves) (4: 144).

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by al-Jalalayn): Because of that, which Cain did, We decreed for the Children of Israel that whoever slays a soul for other than a soul, slain, or for, other than, corruption, committed, in the land, in the way of unbelief, fornication or waylaying and the like, it shall be as if he had slain mankind (...) overstepping the bounds through disbelief

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), p. 595-596: 08.1 When a person who has reached puberty and is sane voluntarily apostatizes from Islam, he deserves to be killed. 08.2 In such a case, it is obligatory for the caliph (muslim ruler) (A: or his representative) to ask him to repent and return to Islam. If he does, it is accepted from him, but if he refuses, he is immediately killed.

Here is methods for torture. According to these reports it is because of kufr (left Islam / disbelief):

Hadith: an-Nasa'i 1:1:307: (...) Then they killed the camel-herder and drove the camels away. The Messenger of Allah (see sent people after them and they were brought back. their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, 'Abdul-Malik, said to Anas - when he was narrating this Hadith to him - "(Were they being punished) for Kufr (disbelief) or for a sin?" He said: "For Kufr (disbelief)." (sahih)

Hadith: an-Nasa'i 5:37:4040: (...) Then they killed their herdsmen and drove off the camels. The Prophet of Allah sent (men) after them and they were brought back, then he had their hands and feet cut off, and their eyes were branded." The Commander of the Believers, 'Abdul-Malik, said to Anas, when he was narrating this Hadith: "Was that (punishment) for Kufr (disbelief) or for sin?" He said: "For Kufr (disbelief)." (sahih)

Hadith: an-Nasa'i 5:37:4039: The Messenger of Allah [SAW] sent (men) after them, who brought them, then he had their hands and feet cut off, and their eyes gouged out, and left them in Al-Harrah. Anas said: "I saw one of them biting at the ground from thirst, until they died." (Sahih)

Hadith: an-Nasa'i 5:37:4033: (...) they apostatized from Islam and killed the herdsman of the Messenger of Allah [SAW], who was a believer, and drove the camels off. The Messenger of Allah [SAW] sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified.

Hadith: an-Nasa'i 5:37:4033: (...) they apostatized from Islam and killed the herdsman of the Messenger of Allah [SAW], who was a believer, and drove the camels off. The Messenger of Allah [SAW] sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified.

Hadith: Abu Dawud 39:4357: When the Messenger of Allah (cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails)

Hadith: Sahih Bukhari 8:82:796: The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Harra, and when they asked for water to drink they were not given till they died. (Abu Qilaba said, "Those people committed theft and murder and fought against Allah and His Apostle.")

Also in: Sahih Bukhari 8:82:794, Sahih Bukhari 1:4:234

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam, Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident', And he who cannot protect himself must suffer disgrace.

The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'.

Cutting off hands as punishment for...

Quran 5:38: And (as for) the male thief and the female thief, cut off (from the wrist joint) their (right) hands as a recompense for that which they committed, a punishment by way of example from Allah.

Quran 5:33: their hands and their feet be cut off from opposite sides

Hadith: Sahih Bukhari 8:81:791: Narrated Abu Huraira: Allah's Apostle said, "Allah curses the thief who steals an egg (or a helmet) for which his hand is to be cut off,"

Hadith: Sahih Muslim 17:4185: Abu Huraira reported Allah's Messenger (allah upon the thief who steals an egg and his hand is cut off, and steals a rope and his hand is cut off. (Sahih)

Hadith: an-Nasa'i 5:46:4877: It was narrated that Abu Hurairah, may Allah be pleased with him, said: "The Messenger of Allah said; 'Allah curses the thief who steals an egg and had his hand cut off, and who steals a rope and has his hand cut off." (Sahih)

Hadith: Ibn Majah 3:20:2583: It was narrated from Abu Hurairah that the Messenger of Allah (S.A.W.) said: "May Allah curse the thief! He steals an egg and his hand is cut off, and he steals a and his hand is cut off" rope (Sahih)

Hadith: Sahih Bukhari 8:81:774: Narrated Abu Huraira: The Prophet (said, "Allah curses a man who steals an egg and gets his hand cut off, or steals a rope and gets his hands cut off."

Hadith: Bulugh al-Maram 10:1269: Abu Hurairah (RAA) narrated that the Messenger of Allah (said: "May Allah curse the thief who steals an egg for which his hand is cut off, or steals a rope for which his hand is to be cut off,' Agreed upon.

Hadith: Sahih Bukhari 8:81:787: Narrated Ibn `Umar: Allah's Messenger (Local Control Control

Hadith: Abu Dawud 39:4396: Narrated Jabir ibn Abdullah: A thief was brought to the Prophet (Allah! Then he said: Cut off his hand

- 1. So his (right) hand was cut off.
- 2. **He was brought a second time** and he said: Kill him. The people said: He has committed theft, Messenger of Allah! Then he said: Cut off his foot. **So his (left) foot was cut off.**
- 3. He was **brought a third time** and he said: Kill him. The people said: He has committed theft, Messenger of Allah! So he said: Cut off his hand. (So his (left) hand was cut off.)
- 4. He was **brought a fourth time** and he said: Kill him. The people said: He has committed theft, Messenger of Allah! So he said: Cut off his foot. **So his** (**right**) **foot was cut off**.
- 5. He was **brought a fifth time** and he said: Kill him. **So we took him away and killed him.** We then dragged him and cast him into a well and **threw stones over him.** (Hasan)



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Quran 24:2: The fornicatress (sex before marriage) and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allah, if you believe in Allah and the Last Day. And let a party of the believers witness their

punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allah's Law).

Hadith: Sahih Bukhari 82:795: The Prophet (cut off the hands and feet of the men belonging to the tribe of 'Uraina and did not cauterise (their bleeding limbs) till they died.

Asking for pardon, for stealing ex egg/rope won't hinder the amputation of the hand. But Allah can forgive the sin:

Hadith: Sahih Bukhari 8:81:792: Narrated `Aisha: The Prophet (cut off the hand of a lady, and that lady used to come to me, and <u>I used to convey her message to the Prophet</u> (and she repented, and her repentance was sincere.

Hadith: an-Nasai 5:46:4895: It was narrated from Jabir that: a woman from Banu Makhzum stole (something), and she was brought to the Prophet. She sought the protection of Umm Salamah, but the Prophet said: "If Fatimah bint Muhammad were to steal, I would cut off her hand." And he ordered that her hand be cut off. (Sahih)

Hadith: Sahih Bukhari 5:59:597: Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allah's Messenger (in the Ghazwa of Al-Fath, ((i.e. Conquest of Mecca). Her folk went to Usama bin Zaid to intercede for her (with the Prophet). When Usama interceded for her with Allah's Messenger (in the color of the face of Allah's Messenger (in the color of the face of Allah's Messenger (in the afternoon, Allah's "Usama said, "O Allah's Messenger (in the prophet). Ask Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Messenger (if gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to

Also in: Hadith: an-Nasa'i 5:46:4907 & Hadith: an-Nasa'i 5:46:4899

".(علي الله convey her demands to Allah's Messenger (عليه الله عليه وسلم)."

Stoning

Hadfith: Tirmidhi 3:15:1431: 'Umar bin Al-Khattab said: "The Messenger of Allah (مالي الله) stoned, Abu Bakr stoned, and I stoned. (....)

Hadith: Sahih Bukhari 8:82:807: the Prophet (ملي الله) also said, "And the stone is for the person who commits an illegal sexual intercourse."

Hadith: Sahih Muslim 17:4192: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death)



Video: *Stoning of Soraya* (scene from a movie based on a true story, graphic) Article: CNN "*Why women are still being stoned to death in 2015*" (2015)

Hadith: Sahih Bukhari 8:82:817: Allah's Messenger (عليه وسلم) did carry out the punishment of stoning and so did we after him.

Hadith: Sahih Bukhari 8:82:803: Narrated Ash-Shu'bi: from 'Ali when the latter stoned a lady to death on a Friday. 'Ali said, "I have stoned her according to the tradition of Allah's Messenger (ميلوالله)."

Hadith: Abu Dawud 39:4426: Narrated Imran ibn Husayn: A woman belonging to the tribe of Juhaynah (according to the version of Aban) came to the Prophet (المالية) and said that she had committed fornication and that she was pregnant. The Messenger of Allah (المالية) said to him: Be good to her, and when she bears a



child, bring her (to me). When she gave birth to the child, he brought her (to him). The Prophet (ماليولله) gave orders regarding her, and her clothes were tied to her. He then commanded regarding her and she was stoned to death. (Sahih)

Hadith: Sahih Bukhari 9:92:432: Narrated Ibn `Umar: The Jews brought a man and a woman who had committed illegal sexual intercourse, to the Prophet (ﷺ) and the Prophet (ﷺ) ordered them to be stoned to death, and they were stoned to death near the mosque where the biers used to be placed.

Hadith: Sahih Muslim 17:4206: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. (...) I have become pregnant. (...) He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her.



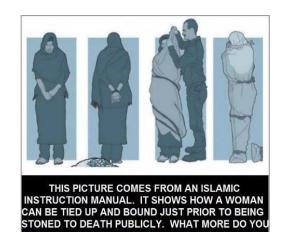
Video: Shekih Haitham al-Haddad (UK): stoning is part of islam

Hadith: Sahih Bukhari 8:82:804: I asked `Abdullah bin Abi `Aufa, 'Did Allah's Messenger (all ballah's Carry out the Rajam penalty (i.e., stoning to death)?' He said, "Yes."

Tafsir Quran 17:33 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(And slay not the life) of a believing person (which Allah hath forbidden) to slay (save (except) with right) through stoning, application of the law of retaliation or because of apostasy.

Hadith: Sahih Muslim 17:4207: Imran b. Husain reported that a woman from Juhaina came to Allah's Apostle (Allah's Apostle (Allah's Apostle, I have done something for which (prescribed punishment) must be imposed upon me, so impose that. Allah's Apostle (Allah's



NEED TO CONVINCE YOU THAT ISLAM IS EVIL?

Hadith: Ibn Majah 3:20:2556: It was narrated from Ibn`Umar: The Prophet (عليه stoned two Jews, and I was among those who stoned them. I saw (the man) trying to shield (the woman) from the stones." (Sahih)

Hadith: Ibn Majah 3:20:2557: It was narrated from Jabir bin Samurah that: the Prophet (عليه عليه stoned a Jewish man and a Jewish woman. (Sahih)

Hadith: Abu Dawud 39:4440: Chapter: The stoning of the two jews: Jabir bin 'Abd Allah said: The Prophet (مالي الله) had a man and a woman of the Jews who had committed fornication stoned to death. (Sahih)

Hadith: Sahih Bukhari 2:23:413: Narrated 'Abdullah bin 'Umar: The Jew brought to the Prophet (ماليوسك) a man and a woman from amongst them who have committed (adultery) illegal sexual intercourse. He ordered both of them to be stoned (to death), near the place of offering the funeral prayers beside the mosque."

Hadith: Ibn Majah 3:20:2553: It was narrated from Ibn'Abbas that 'Umar bin Khattab said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah (the sentence of) as a stray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results





or if he admits it. I have read it (in the Quran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah (stoned (adulterers) and we stoned (them) after him.' " (Sahih)

Hadith: Sahih Muslim 17:4209: (...) And, O Unais (b. Zuhaq al-Aslami), go to this woman in the morning, and if she makes a confession, then stone her. He (the narrator) said: He went to her in the morning and she made a confession. And Allah's Messenger (علوه made pronouncement about her and she was stoned to death.

Hadith: Sahih Bukhari 3:50:885: The slave-girl and the sheep are to be returned to you, your son is to receive a hundred lashes and be exiled for one year. You, Unais, go to the wife of this (man) and if she confesses her guilt, stone her to death." Unais went to that woman next morning and she confessed. Allah's Messenger (habitally ordered that she be stoned to death.

Hadith: Abu Dawud 39:4429: Chapter: Regarding the woman of Juhainah whom the prophet (pbuh) ordered to be stoned: Narrated Zakariya Abi 'Imran: I heard an old man who transmitted from Abu Bakrah on this father's authority that the Prophet (علم had a woman stoned and a pit was dug up to her breasts. Abu Dawud said: A man made me understand it from 'Uthman (b. Abi Shaibah) Abu Dawud said: Al-Ghassani said: Juhainah, Ghamid and Bariq as the same. (Sahih)

Hadith: Ibn Majah 3:20:2555: It was narrated from Imran bin Husain that: a woman came to the Prophet (عليه عليه) and confessed to committing fornication. He issued orders, and her garments were tightened around her (so that her private parts would not become uncovered) then he stoned her, then he offered the funeral prayer for her. (Sahih)

Hadith: Bulugh al-Maram 10:1252: Jabir bin 'Abdullah (RAA) narrated, "The Messenger of Allah (مطيالية) stoned a man from Aslam to death, a Jewish man and a woman. Related by Muslim.



Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

Tafsir Quran 25:68 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (And those who cry not unto) worship not (any other god along with Allah) among the idols, (nor take the life which Allah hath forbidden) to kill nor declare it lawful to be killed (save in (course of) justice) through stoning, retaliation or apostasy, (nor commit adultery) nor deem adultery lawful (and whose doeth this) i.e. deem it lawful (shall pay the penalty) a valley in the Fire; and it is said: a well in the Fire;

Quran 17:33: And do not kill anyone whose killing Allah has forbidden, except for a just cause.

Tafsir Quran 17:33 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(And slay not the life) of a believing person (which Allah hath forbidden) to slay (save (except) with right) through stoning, application of the law of retaliation or because of apostasy.

Quran 6:151: (...) come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

Tafsir Quran 6:151 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

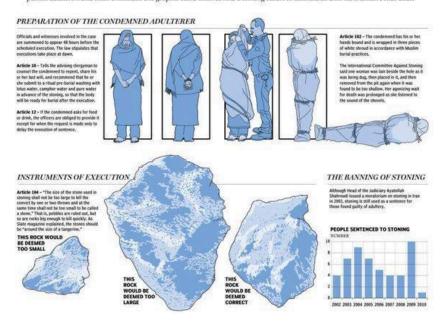
We provide for you and for them) i.e. for your children (and that ye draw not nigh to lewd things) fornication (whether open) i.e. open fornication (or concealed) taking lovers in secret. (And that ye slay not the life which Allah hath made sacred, save (except) in the course of justice) as a result of cases such as retaliation, stoning, apostasy. (This He hath commanded you) in the Qur'an, (in order that you may discern) His command and divine Oneness.

Hadith: Tirmidhi 5:44:3144: (...) the Messenger of Allah (ملوالله) said to them: 'Do not associate anything with Allah, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law) (Hasan)

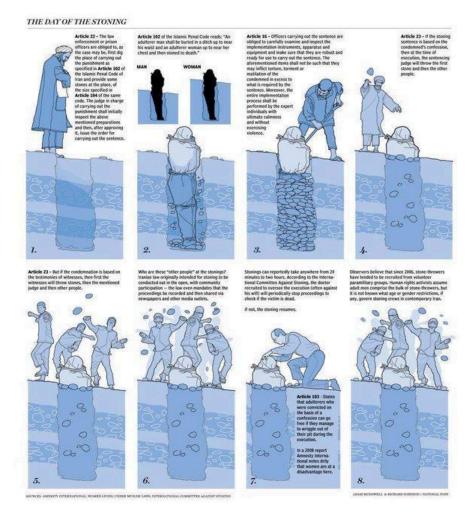
STONING IN IRAN

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We look at the brutal practice of stoning. This method of execution is still practiced in certain countries, notably Iran, where it is used to punish adulterers and other criminals. The graphic below looks at how a stoning occurs in accordance with the Iranian Penal Code.



Picture



Picture

Lashes

Quran 24:2: The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment

Hadith: Ibn Majah 3:20:2571: "When Walid bin 'Uqbah was brought to 'Uthman, they had testified against him. He said to 'Ali: 'You are close to your uncle's son, so carry out the legal punishment on him.' So 'Ali whipped him. He said: The Messenger of Allah (gave forty lashes, and Abu Bakr gave forty lashes, and 'Umar gave eighty all are Sunnah."

Hadith: Ibn Majah 3:20:2540: Messenger of Allah (said: "Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah (SWT)."

Hadith: Sahih Muslim 17:4226: A person who had drink wine was brought to Allah's Apostle (He gave him forty stripes with two lashes.

Hadith: Abu-Dawud, 38:4467: The Prophet (said: If they (the people) drink wine, flog them, again if they drink it, flog them. Again if they drink it, kill them.

Hadith: an-Nasa'i 6:51:5665: It was narrated from Abu Hurairah that: The Messenger of Allah [SAW] said: "If he becomes drunk, whip him; then if he becomes drunk, whip him; then if he becomes drunk, whip him." Then he said concerning the, fourth time "Strike his neck (i.e., kill him). (Sahih)

Hadith: Ibn Majah 3:20:2572: It was narrated from Abu Hurairah that the Messenger of Allah (عَالَيْكُ said: "If he gets drunk, then whip him. If he does it again, then whip him. If he does it again, then whip him.' And he said concerning the fourth time: 'If he does it again, then strike his neck (i.e., execute him)." (Sahih) Also in:: Tirmidhi 3:15:1444, Abu-Dawud 38:4467 & Bulugh al-Maram 10:1282

Article: Amnesty: "Iran: Young man flogged 80 times for drinking alcohol as a child" (2018)

Article: Daily Mail, Iran: "Man is tied to tree and flogged EIGHTY times in Iran – a decade after drinking alcohol at a wedding when he was 14 years old" (2018)

Article: BBC, iran: "Iranian man flogged 80 times for drinking alcohol as a child" (2018)

Article: Daily Mail, Iran: "Gay couple are flogged more than 80 times for having sex before a woman is caned for selling alcohol in Indonesia's Sharia law province as crowd shouts 'hit them harder'" (2018)

Raped without having 4 witnesses will get you punished:

The Guardian: Briton who reported rape in Dubai could face jail for extramarital sex (2016)

BBC: Dubai sentences Norwegian woman who reported rape (2013)

The Independent: *British woman arrested after reporting gang rape in Dubai tells of 'nightmare' ordeal* (2016) The Blaze: *Australian Woman Gang Raped in Dubai – Then Jailed & Months for Sex Outside Marriage* (2013)

Video 1: Norwegian woman reports rape to Dubai police & later receives a 16 month prison sentence (2013)

Video 2: Norwegian woman - Dubai pardons Norwegian woman (2013)

Video 3: Australian woman jailed for reporting rape in Dubai (2013)



Video 4: British woman jailed for reporting rape without 4 witnesses

Video 5: Filipina 'raped' and jailed in Dubai

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), page 637-638: 024.9 If testimony concerns fornication (unlawful sex) or sodomy (homosexuality), then it requires four male witnesses (0: who testify, in the case of fornication, that they have seen the offender insert the head of his penis into her vagina).

Quran 24:13: Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.

Quran 24:4: And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony

Quran 24:2: The [unmarried] woman or [unmarried] man found guilty of sexual intercourse - lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment (This punishment is for unmarried



persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allah's Law).

BBC: Dubai sentences Norwegian woman who reported rape (2013)

Violence

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you

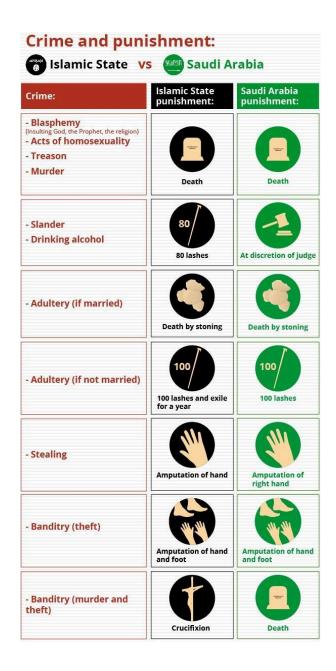
Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), p. 604: "There must be some interest served in making a truce (peace contract) other than mere preservation of the status quo. Allah Most High says, "So do not be fainthearted and call for peace, when it is you who are the uppermost" (Koran 47:35). Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or materiel, or the hope of an enemy becoming Muslim"

Quran 8:57: So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

Quran 9:73: O Prophet, fight against the disbelievers and the hypocrites and be harsh upon them.

Tafsir 9:73 (explanation, context and commentary by Ibn Abbas): (O Prophet! Strive against the disbelievers) with the sword (and the hypocrites) with words! (Be harsh) be tough (with them) with both parties with words and actions. (Their ultimate abode is hell) their destiny is hell, (a hapless journey's end) they shall come to.



Picture link

Tafsir 9:73 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Order for Jihad against the Disbelievers and Hypocrites

Allah commanded His Messenger to strive hard against the disbelievers and the hypocrites and to be harsh against them. Allah also commanded him to be merciful with the believers who followed him, informing him that the destination of the disbelievers and hypocrites is the Fire in the Hereafter. Ibn Mas'ud commented on Allah's statement, (Strive hard against the disbelievers and the hypocrites) "With the hand, or at least have a stern face with them." Ibn 'Abbas said, "Allah commanded the Prophet to fight the disbelievers with the sword, to strive against the hypocrites with the tongue and annulled lenient treatment of them." Ad-Dahhak commented, "Perform Jihad against the disbelievers with the sword and be harsh with the hypocrites with words, and this is the Jihad performed against them." Similar was said by Muqatil and Ar-Rabi'. Al-Hasan and Qatadah said, "Striving against them includes establishing the (Islamic Penal) Law of equality against them." In combining

these statements, we could say that Allah causes punishment of the disbelievers and hypocrites with all of these methods in various conditions and situations, and Allah knows best.

Quran 3:56: "As to those who disbelieve, I will punish them with a severe torment in this world and in the Hereafter, and they will have no helpers."

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(As for those who disbelieve) in Allah and in His messengers Muhammad and Jesus (I shall chastise them with a heavy chastisement in the world) by exposing them to the sword and the capitation tax (jizyah)

Tafsir Quran 3:56 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

As for the disbelievers I will chastise them with a terrible chastisement in this world through being killed taken captive and made to pay the jizya

Quran 4:101: the disbelievers are ever unto you open enemies.

Quran 9:5: Then, when the sacred months (ramadan) have passed, slay the idolaters (disbelievers) wherever ye find them, and take them (captive), and besiege them, and prepare for them each ambush. But if they repent and establish worship and pay the poor-due (islamic charity for the poor), then leave their way free

Hadith: Sahih Bukhari 2:25: Allah's Messenger (said: "I have been ordered (by Allah) to fight against the people *until* they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Messenger (said:), and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me

Quran 8:65: O Prophet (Muhammad صليه وسلم)! Urge the believers to fight. If there are twenty steadfast persons amongst you, they will overcome two hundreds, and if there be a hundred steadfast persons they will overcome a thousand of those who disbelieve, because they (the disbelievers) are people who do not understand.

Ouran 2:194: whoever has assaulted you, then assault him in the same way that he has assaulted you.

Hadith: Sahih Bukhari 4:52:265: Chapter: Killing a sleeping Mushrik:

Narrated Al-Bara bin Azib: Allah's Messenger (علي sent a group of the Ansar to Abu Rafi`. `Abdullah bin Atik entered his house at night and killed him while he was sleeping.

Hadith: Sahih Bukhari 5:59:370: Narrated Al-Bara bin Azib: Allah's Messenger (علي sent a group of persons to Abu Rafi`. `Abdullah bin Atik entered his house at night, while he was sleeping, and killed him.

Quran 9:14-15: Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people, And remove the anger of their (believers') hearts.

Quran 8:17: And you did not kill them, but it was Allah who killed them. And you threw not, [O Muhammad], when you threw, but it was Allah who threw that He might test the believers with a good test. Indeed, Allah is Hearing and Knowing.

Quran 33:60-61: If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

How is this mercy?

Hadith: Abu-Dawud 11:2126: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (ﷺ) said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her

Hadith: Tirmidhi 5:44:3004 Narrated Salim bin 'Abdullah bin 'Umar: from his father: "On the Day of Uhud, the Messenger of Allah (Salim) said: 'O Allah! Curse Abu Sufyan! O Allah! Curse Al-Harith bin Hisham! O Allah! Curse Safwan bin Umayyah!' He said: 'So the following was revealed: Not for you is the decision; whether He turns in mercy towards them [or punishes them] (3:128).' So Allah turned in mercy towards them, they accepted Islam and their (adherence to) Islam was good."

Hadith: Abu Dawud 39:4458: A slave-girl belonging to the house of the Apostle of Allah (Allah) committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Confessions could lead to death:

Grey text = not relevant

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

Hadith: Sahih Bukhari 8:82:813: When Ma'iz bin Malik came to the Prophet (in order to confess), the Prophet (all said) said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger (all said)!" The Prophet said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet (all said) ordered that he be stoned (to death). Also in: Qur'an 53:32, Tafsir Quran 53:32 (by al-Jalalayn), Qur'an 11:114

Hadith: Sahih Muslim 17:4196: Abu Huraira reported that a person from amongst the Muslims came to Allah's Messenger () while he was in the mosque. He called him saying: Allah's Messenger. I have committed adultery. He (the Holy Prophet) turned away from him, He (again) came round facing him and said to him: Allah's Messenger, I have committed adultery. He (the Holy Prophet) turned away until he did that four times, and as he testified four times against his own self, Allah's Messenger () called him and said: Are you mad? He said: No. He (again) said: Are you married? He said: Yes. Thereupon Allah's Messenger said: Take him and stone him. Ibn Shihab (one of the narrators) said: One who had heard Jabir b. 'Abdullah saying this informed me thus: I was one of those who stoned him. We stoned him at the place of prayer (either that of 'Id or a funeral). When the stones hurt him, he ran away. We caught him in the Harra and stoned him (to death).

Hadith: Sahih Muslim 17:4206: There came to him (the Holy Prophet) a woman from Ghamid and said: Allah's Messenger, I have committed adultery, so purify me. (...) I have become pregnant. (...) He (the Holy Prophet) entrusted the child to one of the Muslims and then pronounced punishment. And she was put in a ditch up to her chest and he commanded people and they stoned her. Khalid b Walid came forward with a stone which he flung at her head and there spurted blood on the face of Khalid and so he abused her.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 551, v. 819: He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he ordered that they should be killed with him. Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Ousayy one of those who used to insult him in Mecca (804)

Hadith: Abu-Dawud 14:2678: The Prophet (said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam.

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 550, v. 818-819: The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ka'ba. Among them was 'Abdullah' b. Sa'd, brother of the B. 'Amir b. Lu'ayy. The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation (Quran); then he apostatized (left Islam) and returned to Quraysh and fled to 'Uthman b. 'Affan (3rd caliph) whose foster-brother he was, The latter hid him until he brought him to the apostle after the situation in Mecca was tranquil (calm), and asked that he might be granted immunity. They allege that the apostle remained silent for a long time till finally he said yes. When Uthman had left he said to his companions who were sitting around him, 'I kept silent so that one of you might get up and strike off his head!' One of the said, 'Then why didn't you give me a sign, O apostle of God? He answered that a prophet does not kill by pointing.

Hadith: Muwatta Malik 41:11: Malik related to me that he had heard that Uthman ibn Affan (4th caliph) was brought a woman who had given birth after six months and he ordered her to be stoned. Ali ibn Abi Talib said to him, "She does not deserve that. Allah, the Blessed, the Exalted, says in His Book, 'Their carrying and weaning is thirty months,' (Sura 46 ayat 15) and he said, 'Mothers suckle their children for two full years for whoever wishes to complete the suckling.' (Sura 2 ayat 233) Pregnancy can then be six months, so she does not deserve to be stoned." Uthman ibn Affan sent for her and found that she had already been stoned. Malik related to me that he asked Ibn Shihab about someone who committed sodomy (homosexuality). Ibn Shihab said, "He is to be stoned, whether or not he is muhsan (slave)."

Allah forgives the sin for stealing ex egg/rope, but it won't hinder the amputation of the hand.

Hadith: Sahih Bukhari 8:81:792: Narrated `Aisha: The Prophet (cut off the hand of a lady, and that lady used to come to me, and <u>I used to convey her message to the Prophet</u> (and she repented, and her repentance was sincere.

Hadith: an-Nasa'i 5:46:4895: It was narrated from Jabir that: a woman from Banu Makhzum stole (something), and she was brought to the Prophet. She sought the protection of Umm Salamah, but the Prophet said: "If Fatimah bint Muhammad were to steal, I would cut off her hand." And he ordered that her hand be cut off. (Sahih)

Hadith: Sahih Muslim 17:4190: Jaibir reported that a woman from the tribe of Makhzum committed theft. She was brought to Allah's Apostle () and she sought refuge (intercession) from Umm Salama, the wife of Allah's Apostle (). Thereupon Allah's Apostle () said: By Allah, even if she were Fatima, I would have her hand cut off. And thus her hand was cut off.

Hadith: Sahih Bukhari 5:59:597: Narrated 'Urwa bin Az-Zubair: A lady committed theft during the lifetime of Allah's Messenger (lifetime of Allah's Forgiveness for me." So in the afternoon, Allah's Apostle got up and addressed the people. He praised Allah as He deserved and then said, "Amma ba'du! The nations prior to you were destroyed because if a noble amongst them stole, they used to excuse him, and if a poor person amongst them stole, they would apply (Allah's) Legal Punishment to him. By Him in Whose Hand Muhammad's soul is, if Fatima, the daughter of Muhammad stole, I would cut her hand." Then Allah's Messenger (lifetime of Muhammad stole) gave his order in the case of that woman and her hand was cut off. Afterwards her repentance proved sincere and she got married. 'Aisha said, "That lady used to visit me and I used to convey her demands to Allah's Messenger (lifetime of Allah's Messenger)."

Also in: Hadith: an-Nasa'i 5:46:4907 & Hadith: an-Nasa'i 5:46:4899

Sometimes we hear this silly argument that "Islam is so peaceful that not even trees is allowed to be cut down. Well:

Hadith: Sahih Muslim 19:4324: Chapter title: Permissibility of cutting down the trees of the Kuffar and burning them: It is narrated on the authority of 'Abdullah that the Messenger of Allah (اعلية عليه) ordered the date-palms of Banu Nadir to be burnt and cut. These palms were at Buwaira. Qutaibah and Ibn Rumh in their versions of the tradition have added: So Allah, the Glorious and Exalted, revealed the verse:" Whatever trees you have cut down or left standing on their trunks, it was with the permission of Allah so that He may disgrace the evil-doers" (lix. 5).

Hadith: Sahih al-Bukhari 5:59:365: Narrated Ibn `Umar: Allah's Messenger (مالي الله) had the date-palm trees of Bani Al-Nadir burnt and cut down at a place called Al-Buwaira. Allah then revealed: "What you cut down of the date-palm trees (of the enemy) Or you left them standing on their stems. It was by Allah's Permission." (59.5) Also in: Sahih Bukhari 3:39:519

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised), p. 603-604:

09.10 Nor is it **permissible to kill animals**, unless they are being ridden into battle against the Muslims, or **if killing them will help defeat the enemy.** (...) 09.15 It is permissible in jihad to **cut down the enemy's trees and destroy their dwellings.**

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised edition), p. 604: It is permissible in jihad to **cut down the enemy's trees** and destroy their dwellings.

Prisoners

Quran 8:67: It is not for a Prophet that he should have prisoners of war (and free them with ransom) until he had made a great slaughter (among his enemies) in the land.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 326-327: God said, 'It is not for any prophet,' i.e. before thee (you), 'to take prisoners' from his enemies 'until he has made slaughter in the earth,' i.e. slaughtered his enemies until he drives them from the land. 'You desire the lure of this world,' i.e its goods, the ransom of the captives. 'But God desires the next world,' i.e. their killing them to manifest the religion which He wishes to manifest and by which the next world may be attained.



Quran 8:57: So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson.

Tafsir Quran 8:57 (explanation, context and commentary by islamic scholar Ibn Kathir):

So if you gain the mastery over them in war), if you defeat them and have victory over them in war, (then disperse those who are behind them,) by severely punishing the <u>captured</u> people according to Ibn 'Abbas, Al-Hasan Al-Basri, Ad-Dabbak, As-Suddi, 'Ata' Al-Khurasani and Ibn 'Ilyaynah

Tafsir Quran 9:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

(...) capture them), executing some and keeping some as prisoners

Tafsir Quran 33:27 (explanation, interpretation commentary of the Quran by Ibn Kathir):

You have judged according to the ruling of the Sovereign.) Then the Messenger of Allah commanded that ditches should be dug, so they were dug in the earth, and they were brought tied by their shoulders, and were beheaded. There were between seven hundred and eight hundred of them. The children who had not yet reached adolescence and the women were taken prisoner, and their wealth was seized. (...) Banu Qurayzah, who were Jews from one of the tribes of Israel.

Hadith: Tirmidhi 3:19:1568: It is for the Imam to decide to be generous with whom he wills among the captives, or to kill whom he wills among them, or to ransom whom he wills among them. Some of the people of knowledge preferred killing over ransoming. Al-Awzai' said: "It has been conveyed to me, that this Ayah is abrogated: Thereafter (is the time) either for generosity (to free them without ranson) or ransom (47:4). It was abrogated by: Kill them wherever you find them (2:191). (Sahih)

Hadith: an-Nasa'i 4:27:3459 - Chapter 20: When Does The Divorce Of A Boy Count?:

presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahih)





Hadith: Abu Dawud 38:4390: Narrated

Atiyyah al-Qurazi: I was among the captives of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair. (Sahih)

Hadith: an-Nasa'i 4:27:3460: It was narrated that 'Atiyyah Al-Qurazi said: 'On the day that Sa'd passed judgment on Banu Quraizah I was a <mark>young boy</mark> and they were <mark>not sure</mark> about me, but they did not find any pubic hair, so they let me live, and here I am among you." (Sahih)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464:

Then the apostle went out to the market of Medina (which is still its market today) and dug trenches in it. Then he sent for them and struck off their heads in those trenches as they their chief. There were 600 or 700 in all, though some put the figure as high as 800 or 900.

al-Tabari, vol 8, page 35-36: Huyayy b. Akhlab, the enemy of God, was brought. He was wearing a rose-colored suit of clothes that he had him, and his hands were bound to his neck with a rope. When he looked at the Messenger of God (...) Then he sat down and was beheaded.



"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 561-564:

The apostle sent out troops in the district round Mecca inviting men to God: he did not order them to fight. When the people saw him they grasped their weapons, and Khalid said, 'Lay down your arms, for everybody has accepted Islam.' (...) A traditionalist of B. Jadhima who was one of our companions told me: 'When Khalid ordered us to lay down our arms one of our men called Jadam said, "Woe to you, B. Jadhima! This is Khalid. If you lay down your arms you will be bound, and after you have been bound you will be beheaded. By God, I'll never lay down my arms." Some of his people laid hold of him saying "Do you want to shed our blood? Everyone else has accepted Islam and laid down their arms; war is over and everybody is safe." They persisted to the

Abu Ja'far Muhammad b. 'Ali told me: As soon as they had laid down their arms Khalid ordered their hands to be tied behind their backs and put them to the sword, killing a number of them. When the news reached the apostle he raised his hands to heaven and said 'O God, I am innocent before Thee of what Khalid has done' (...) Ya'qub b. 'Utba b. al-Mughira b. al-Akhnas from al-Zuhri from Ibn Abu Hadrad al-Aslami told me: I was with Khalid's cavalry that day when a young man of the B. Jadhima who was about my own age spoke to me. His hands were tied to his neck by an old rope and the women were standing in a group a short distance away. He asked me to take hold of the rope and lead him to the women so that he might say what he had to say and then bring him back and do what we liked with him. I said that that was a small thing to ask and I led him to them. As he stood by them he said, 'Fare you well, Hubaysha, though life is at an end.' (...) Then I took him away and he was beheaded. (...) Abu Firas b. Abu Sunbula al-Aslami from some of their shaykhs from one who was present said: She went to him when he was beheaded and bent over him and kept on kissing him until she died at his side.

Hadith: Abu Dawud Book 14:2665: Narrated Aisha, Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah (was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464: Muhammad b. Ja'far b. al-Zubayr told me from Ur'wa b. al-Zubayr that 'A'isha said: 'Only one of their women was killed. She was actually with me and was talking with me and laughing immoderately as the apostle was killing her men in the market when suddenly an unseen voice called her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed' she replied. 'What for?' I asked. 'Because of something I' did she answered. She was taken away and beheaded. 'A'isha used to say, 'I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed' (711).

Hadith: Sahih Muslim 19:4345: It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara, and Abu Bakr was the commander over us. He had been appointed by the Messenger of

Allah (علواله). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack. We made a halt during the last part of the night to rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners.

I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed (gave) that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah (met me in the street and said: Give me that girl, O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet



Captured ISIS Fighter Talks about Use of Slave Girls as Rewards for Fighters

Video: Captured ISIS fighter interview: rewarded with slave girls - raped, bought & sold (1 min)

Black text = relevant \mathbf{Red} text = important

Blue text = link

Calling for murder for certain people:

Grey text = not relevant

Hadith: Abu Dawud 14:2678: Chapter: Killing A Captive Without Inviting Him To Islam: The Prophet (مال المالية) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam. Abu Dawud said: I could not understand its chain of narrators from Ibn al-'Ala' as I liked.

Hadith: Sahih Bukhari 3:29:72: Narrated Anas bin Malik: Allah's Messenger (ماليوسلم) entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet (ماليوسلم) took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet (ماليوسلم) said, "Kill him." Sahih Bukhari 4:52:280, Sahih Bukhari 5:59:582

Hadith: Abu Dawud 14:2679: Chapter: Killing A Captive Without Inviting Him To Islam:
Anas bin Malik said "The Apostle of Allaah(علوالله) entered Makkah in the year of the conquest (of Makkah) wearing a helmet on his head. When he took off it a man came to him and said "Ibn Akhtal is hanging with the curtains of the Ka'bah." He said "Kill him". Abu Dawud said "The name of Ibn Akhtal is 'Abd Allaah and Abu Barzat Al Aslami killed him. (Sahih)

Hadith: Abu Dawud 14:2677: Chapter: Killing A Captive Without Inviting Him To Islam: Narrated Sa'd: On the day when Mecca was conquered, the Messenger of Allah (abuse) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. He then narrated the tradition. He said: Ibn AbuSarh hid himself with Uthman ibn Affan. When the Messenger of Allah (abuse) called the people to take the oath of allegiance, he brought him and made him stand before the Messenger of Allah (abuse). He said: Messenger of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Messenger of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye. Abu Dawud said: 'Abd Allah (b. Abi Sarh) was the foster brother of 'Uthman, and Walid b. 'Uqbah was his brother by mother, and 'Uthman inflicted on him hadd punishment when he drank wine. (Sahih)

Prisoners - raping and selling them like ISIS did?

Hadith: Abu Dawud 11:2150 -

Chapter: Regarding Intercourse With Captives:

They met their enemy and fought with them. They defeated them and took them captives. Some of the Companions of Apostle of Allah (were reluctant to have relations (sex) with the female captives because of their pagan husbands. So, Allah the exalted sent down the Qur'anic verse "And all married women (are forbidden) unto you save those (captives) whom your right hand posses." This is to say that they are lawful for them



Captured ISIS Fighter Talks about Use of Slave Girls as Rewards for Fighters!

Video: Captured ISIS fighter: rewarded with

slave girls - raped, bought & sold (1 min)

Hadith: Tirmidhi 2:6:1132: Chapter: What Has Been Related (About A Man) Who Captures A Slave Woman That Has A Husband, Is It Lawful For Him To Have Relations With Her?:

Abu Sa'eed Al-Khudri narrated: "We got some captives on the day of Awtas, and they had husbands among their peopled. They mentioned that to the Messenger of Allah, so the following was revealed: And women who are already married, except those whom your right hands posses.

Hadith: an-Nasa'i 4:26:3335: They acquired female prisoners who had husbands among the idolaters (non-muslims). The Muslims felt reluctant (unsure) to be intimate (sex) with them. Then Allah, the Mighty and Sublime revealed: "Also (forbidden are) women already married, except those (slaves) whom your right hands possess," meaning, this is permissible for you (Sahih)

Hadith: Tirmidhi 3:19:1564: Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah (مليالله) prohibited intercourse with female prisoners, until they deliver what is in their

(...) Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth. (Hasan)

Hadith: Abu Dawud 11:2152: Chapter: Regarding Intercourse With Captives:

Abu Sa'id Al Khudri traced to Prophet (مالية الله the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period. (Sahih)

Hadith: Sahih Muslim 8:3433: Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured:

They took captives (women) on the day of Autas who had their husbands. They were afraid (to have sexual intercourse with them) when this verse was revealed: "And women already married except those whom you right hands posses" (iv. 24)

Hadith: Sahih Muslim 4:8:3432: Chapter: It is permissible to have intercourse with a female captive after it is established that she is not pregnant, and if she has a husband, then her marriage is annulled when she is captured:

the Companions of Allah's Messenger (seemed to refrain from having intercourse with captive women because of their husbands being polytheists (non-muslims). Then Allah, Most High, sent down regarding that: "And women already married, except those whom your right hands possess (iv. 24)" (i. e. they were lawful for them

Grey text = not relevant Black text = relevant Red text = important Blue text = link

Quran 4:24: Also (forbidden are) forbidden are women already married, except those (captives and slaves) whom your right hands possess. Thus has Allah ordained for you.

Tafsir Quran 4:24 (explanation, interpretation commentary of the Quran by al-Jalalayn): what your right hands own, of captured [slave] girls, whom you may have sexual intercourse with, even if they should have spouses (husbands) among the enemy camp

Peace when you are weak vs. war when you are strong

When Muhammad got power, he then broke the peace treaty (contract) with the non-muslims:

Quran 9:3: And an announcement from Allah and His Messenger, to the people (assembled, muslims) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans (non-muslims).

Quran 47:35: So be not weak and ask not for peace (from the enemies of Islam), while you are having the upper hand. Allah is with you

Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

So do not lose heart) meaning, do not be weak concerning the enemies. (and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says, (So do not lose heart and beg for peace while you are superior.) meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that. Allah then says: (And Allah is with you) This contains the good news of victory and triumph over the enemies.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised), page 604-605:

"There must be some interest served in making a truce (peace contract) other than mere preservation of the status quo. Allah Most High says, "So do not be fainthearted and call for peace, when it is you who are the uppermost" (Koran 47:35). Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or materiel, or the hope of an enemy becoming Muslim (...) It is not permissible to stipulate longer than that, save by means of new truces, each of which does not exceed ten years."

Hadith: Sahih Bukhari 67:427: the Prophet (...) He said, 'It is Allah Who has given you mounts. By Allah, and Allah willing, if I take an oath and later find something else better than that. then I do what is better and expiate my oath.'"

Hadith: Sahih Bukhari 60:138: Narrated Aisha: That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath.

Quran 2:225: "Allah will not call you to account for thoughtlessness in your <u>oaths</u>, but for the intention in your hearts"

Quran 3:28: Let not the believers take disbelievers for their <u>friends</u> in preference to believers. Whoso doeth that hath <u>no connection</u> with Allah <u>unless</u> (it be) that ye but guard yourselves against them

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

those believers who in some areas or times fear for their safety from the disbelievers. In this case, such believers are allowed to show friendship to the disbelievers outwardly, but never inwardly. For instance, Al-Bukhari recorded that Abu Ad-Darda' said, "We smile in the face of some people although our hearts curse them." Al-Bukhari said that Al-Hasan said, "The Tuqyah (lying) is allowed until the Day of Resurrection."

Tafsir Quran 3:28 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(Whoso doeth that) seeking might and honour [by taking the hypocrites and disbelievers as friends] (hath no connection with Allah) has no honour, mercy or protection from Allah (unless (it be) that ye but guard yourselves against them) save yourselves froem, m th(taking (as it were) security) saving yourselves from them by speaking in a friendly way towards them with, while your hearts dislikes this.

Wage war against muslim hypocrites:

Quran 9:73: O Prophet, fight against the disbelievers and the hypocrites (muslims) and be harsh upon them.

Quran 4:145: the hypocrites (muslims) will be in the lowest depth (grade) of the Fire

Quran 66:9: O Prophet (Muhammad صلى الله عليه وسلم)! Strive hard against the disbelievers and the hypocrites (muslims), and be severe against them

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat:

when the Messenger of Allah (breathed his last and Abu Bakr was appointed as his successor (Caliph), those amongst the Arabs who wanted to become apostates became apostates. (...) Upon this Abu Bakr said: By Allah, I would definitely fight against him who severed prayer from Zakat (tax) (...) Umar b. Khattab remarked: By Allah, I found nothing but the fact that Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

Quran 9:49: And among them is he who says: "Grant me leave (to be exempted from Jihad) and put me not into trial." Surely, they have fallen into trial. And verily, Hell is surrounding the disbelievers.

Hadith: Sahih Muslim 20:4696: The Messenger of Allah (said: One who died but did not fight in the way of Allah nor did he express any desire (or determination) for Jihad died the death of a hypocrite.

Quran 4:95: Not equal are those of the believers who sit (at home), except those who are disabled (by injury or are blind or lame, etc.), and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit (at home).

Hadith: Sahih Bukhari 89:331: "When some people remained behind and did not join Allah's Messenger ("") in the battle of Tabuk.." and then he described the whole narration and said, "Allah's Messenger ("") forbade the Muslims to speak to us, and so we (I and my companions) stayed fifty nights in that state, and then Allah's Messenger ("") announced Allah's acceptance of our repentance."

Quran 9:41: March forth, whether you are light (being healthy, young and wealthy) or heavy (being ill, old and poor), and strive hard with your wealth and your lives in the Cause of Allah. This is better for you if you but knew

Tafsir Quran 9:41 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

This Ayah was revealed,) (March forth, whether you are light or heavy.)" Allah commanded mass mobilization together with the Messenger of Allah for the battle of Tabuk, to fight the disbelieving, People of the Book, the Romans, Allah's enemies. Allah ordained that the believers all march forth with the Messenger regardless whether they felt active, lazy, at ease or had difficult circumstances,) (March forth, whether you are light or heavy) Ali bin Zayd narrated that Anas said that Abu Talhah commented (on this Ayah), "Whether you are old or young, Allah did not leave an excuse for anyone."

Hadith: Sahih Muslim 20:4648: the Messenger of Allah (said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights.

Quran 3:167: And that He might make evident those who are hypocrites. For it was said to them, "Come, fight in the way of Allah or [at least] defend." They said, "If we had known [there would be] fighting, we would have followed you." They were nearer to disbelief that day than to faith, saying with their mouths what was not in their hearts. And Allah is most Knowing of what they conceal -

Muhammad entered a 10 year peace treaty (contract) with the unbeliever when he was weak, but he broke it after 3 years when he had power. He then implemented Islam and sharia for the society:

Quran 9:3: And an announcement from Allah and His Messenger, to the people (assembled, muslims) on the day of the Great Pilgrimage,- that Allah and His Messenger dissolve (treaty) obligations with the Pagans (non-muslims).

Tafsir Quran 47:35 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

So do not lose heart) meaning, do not be weak concerning the enemies. (and beg for peace) meaning, compromise, peace, and ending the fighting between you and the disbelievers while you are in a position of power, both in great numbers and preparations. Thus, Allah says, (So do not lose heart and beg for peace while you are superior.) meaning, in the condition of your superiority over your enemy. If, on the other hand, the disbelievers are considered more powerful and numerous than the Muslims, then the Imam (general commander) may decide to hold a treaty if he judges that it entails a benefit for the Muslims. This is like what Allah's Messenger did when the disbelievers obstructed him from entering Makkah and offered him treaty in which all fighting would stop between them for ten years. Consequently, he agreed to that, Allah then says: (And Allah is with you) This contains the good news of victory and triumph over the enemies

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised), page 604-605:

"There must be some interest served in making a truce (peace contract) other than mere preservation of the status quo. Allah Most High says, "So do not be fainthearted and call for peace, when it is you who are the uppermost" (Koran 47:35). Interests that justify making a truce are such things as Muslim weakness because of lack of numbers or materiel, or the hope of an enemy becoming Muslim (...) It is not permissible to stipulate longer than that, save by means of new truces, each of which does not exceed ten years."

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Ibn Kathir): The Order to fight to eradicate Shirk and Kufr (belief in other than Allah and disbelief). Allah said, (And fight them until there is no more Fitnah, and the religion will all be for Allah alone.)

Tafsir Quran 8:39 (explanation, interpretation, commentary of the Quran by Jalalayn): And fight them until sedition idolatry is exists no more and religion is all for God alone none other being worshipped; then if they desist from unbelief surely God sees what they do and will requite them for it.

Tafsir Quran 2:191 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

"Shirk (polytheism) is worse than killing." (belief in other than Allah)

Quran 5:51: Take not the Jews and the Christians for friends. They are friends one to another. He among you who taketh them for friends is (one) of them. Lo! Allah guideth not wrongdoing folk.

Also in: Tafsir Quran 5:51 (explanation, interpretation, commentary of the Quran by Ibn Abbas)

Tafsir Quran 5:51 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Prohibition (forbidden) of Taking the Jews, Christians and Enemies of Islam as Friends. Allah forbids His believing servants from having Jews and Christians as friends, because they are the enemies of Islam and its people, may Allah curse them.

Quran 5:81: If they believed in Allah and the Prophet and that which is revealed unto him, they would not choose them (the disbelievers) for their friends.

Quran 58:22: You (O Muhammad صلى الله عليه وسلم will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger (Muhammad صلى الله عليه even though they were their fathers or their sons or their brothers or their kindred (people).

Hadith: Muwatta Malik 45:18: Malik said that Ibn Shihab said, "Umar ibn al-Khattab searched for information about that until he was absolutely convinced that the Messenger of Allah, may Allah bless him and grant him peace, had said, 'Two deens (religions) shall not co-exist in the Arabian Peninsula,' and he therefore expelled the jews from Khaybar."

Hadith: Sahih Bukhari 4:53:392: the Prophet (came out and said, "Let us go to the Jews" We went out till we reached Bait-ul-Midras. He said to them, "If you embrace Islam, you will be safe. You should know that the earth belongs to Allah and His Apostle, and I want to expel you from this land.

Hadith: Tirmidhi 3:19:1605: the Prophet (said: "Do not live among the idolaters (disbeliever), and do not assemble (integrate) with them, for whoever lives among them or assembles (integrate) with them then he is similar to them."

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira: The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

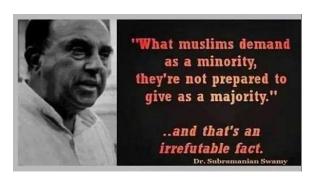
Quran 9:33: It is He Who has sent His Messenger (Muhammad SAW) with guidance and the religion of truth (Islam), to make it superior over all religions even though the Mushrikun (polytheists, pagans, idolaters, disbelievers in the Oneness of Allah) hate (it)

Quran 48:28: He it is Who has sent His Messenger (Muhammad صلى الله عليه وسلم) with guidance and the religion of truth (Islam), that He may make it (Islam) superior to all religions.

Hadith: Tirmidhi 3:19:1602: That the Messenger of Allah (Do not precede the Jews and the Christians with the Salam (hello). And if one you meets one of them in the path, then force him to its narrow portion." [He said:] There are narrations on this topic from Ibn 'Umar, Anas, and Abu Basrah Al-Ghifari the Companion of the Prophet (Labara). [Abu 'Eisa said:] This Hadith is Hasan Sahih. And regarding the meaning of this Hadith: "Do not precede the Jews and the Christians": Some of the people of knowledge said that it only means that it is disliked because it would be honoring them, and the Muslims were ordered to humiliate them. For this

reason, when one of them is met on the path, then **the path** is not yielded (closed) for him, because doing so would amount to honoring them. (Sahih)

Footnote in the text (page 366): In normal conditions when Muslims are in power and they are not living as a minority, and they are not under any compulsion or subjugation, it is an order for Muslims that they should not give such leeway (possibility to act) to the non-Muslims and they should not greet them first nor yield the way for them. Some of the people of knowledge said that it only means that it is disliked because it would amount to honoring them, and the Muslims were only to humiliate them. For this reason, when one



of them is met on the path a Muslim is not to yield for him because doing so would amount to honoring them. In a country where Muslims are living as a minority, they are allowed to give such leeway (possibility to act) to non-Muslim rulers for the greater interest of the Muslim community. (Tuhfar Al-A ilzwadhi v.2. p.397.)

Hadith: Tirmidhi 3:19:1604 - chapter title: What Has Been Related About It Being Disliked To Live Among The Idolaters: From Jarir bin 'Abdullah that the Messenger of Allah () sent a military expedition to Khath'am. So some people (living there) sought safety by prostrating, but they were met quickly and killed. News of this reached the Prophet () upon which he commanded that they be given half of the 'Aql (blood money). And he said: "I am free from every Muslim that lives among the idolaters." (non-muslims) They said: "O Messenger of Allah: How is that?" He said: "They should not see each other's campfires."

Footnote in the text (page 367): Emigrating and residing in a non-Muslim country for the sake of better livelihood is an extremely shameful action, but going there for the purpose of preaching, safeguarding Islamic interests and acquiring knowledge is admirable and appreciated, provided one may manifest his religion without fear.

Hadith: Sahih Bukhari 1:2:25 - Chapter: "But if they repent [by *rejecting Shirk* (polytheism) and *accept Islamic* Monotheism]:

Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle, and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property <u>from me</u>

Quran 9:29: Fight against those who (1) believe not in Allah, (2) nor in the Last Day, (3) nor forbid that which has been forbidden by Allah and His Messenger (4) and those who acknowledge not the religion of truth (i.e. Islam) among the people of the Scripture (Jews and Christians), until they pay the Jizyah (money) with willing submission, and feel themselves subdued.

Quran 8:57: So if you gain the mastery over them in war, punish them severely in order to disperse those who are behind them, so that they may learn a lesson

Killing children & women

Video: Preacher preaching the verse beneath

Hadith: Ibn Majah 4.24.2839: It was narrated that Ibn 'Abbas said: "Sa'b bin Jaththamah said: 'The Prophet (ﷺ) was asked about the polytheists who are attacked at night, and their women and children are killed.' He said: 'They are from among them.'" (sahih)

First let us establish:

Quran 5:32: Because of that We ordained for the Children of Israel that if anyone killed a person <u>not in</u> retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

Now, let's investigate handling of women and children, first *children*:

Hadith: an-Nasa'i 4:27:3459 - Chapter 20: When Does The Divorce Of A Boy Count?:

The sons of Quraizah told me that they were presented to the Messenger of Allah on the Day of Quraizah, and whoever (among them) had reached puberty, or had grown pubic hair, was killed, and whoever had not reached puberty and had not grown pubic hair was left (alive)." (Sahih)

Hadith: Abu Dawud 38:4390: Narrated Atiyyah al-Qurazi: I was among the <u>captives</u> of Banu Qurayzah. They (the Companions) examined us, and those who had begun to grow hair (pubes) were killed, and those who had not were not killed. I was among those who had not grown hair. (Sahih)

Hadith: an-Nasa'i 4:27:3460: It was narrated that 'Atiyyah Al-Qurazi said: "On the day that Sa'd passed judgment on Banu Quraizah I was a young boy and they were not sure about me, but they did not find any pubic hair, so they let me live, and here I am among you." (Sahih)





ISIS burns 19 Yazidi children. Muhammad, Abu Bakr (1st caliph) & Ali (4th caliph) punished with fire. Video: *Islamic State punishing the jordanian pilot Moath Kaseasbeh with fire (warning, graphic)*

Hadith: Ibn Majah 4.24.2839: It was narrated that Ibn 'Abbas said: "Sa'b bin Jaththamah said: 'The Prophet () was asked about the polytheists who are attacked at night, and their women and children are killed.' He said: 'They are from among them." (sahih)

Hadith: Tirmidhi 3:19:1569: Some of the people of knowledge made an exception for killing the women who had children with them during night attacks, this is the view of Ahmad and Ishaq, they permitted it in night attacks. (Sahih)

Hadith: Sahih Bukhari 4:52:256: Chapter title: Probability of killing the babies and children

Narrated As-Sab bin Jaththama: The Prophet (ﷺ) passed by me at a place called Al-Abwa or Waddan, and was asked whether it was permissible to attack the pagan warriors at night with the probability of exposing their women and children to danger. The Prophet (ﷺ) replied, "They (i.e. women and children) are from them (i.e. pagans)." I also heard the Prophet (ﷺ) saying, "The institution of Hima is invalid except for Allah and His Apostle."

Hadith: Bulugh al-Maram 11:1311: As-Sa'b bin Jath-thamah (RAA) narrated, 'The Messenger of Allah (Laber) was asked about the polytheists whose land was attacked at night with the probability that some of their women and offspring were killed or hurt.' He said "They are from among them." Agreed upon.

Hadith: Sahih Muslim 19:4322: It is narrated by Sa'b b. Jaththama that he said (to the Holy Prophet): Messenger of Allah, we kill the children of the polytheists during the night raids. He said: They are from them.

Hadith: Sahih Muslim 19:4321: It is reported on the authority of Sa'b b. Jaththama that the Prophet of Allah (allah), when asked about the women and children of the polytheists being killed during the night raid, said: They are from them.

Hadith: Sahih Muslim 19:4323: Sa'b b. Jaththama has narrated that the Prophet (علية عليه عليه) asked: What about the children of polytheists killed by the cavalry during the night raid? He said: They are from them.

Hadith: Abu Dawud 14:2666: Chapter: Regarding Killing Women:

Al Sa'b bin Jaththamah said that he asked the Apostle of Allaah (عليه about the polytheists whose settlemnst were attacked at night when some of their offspring and women were smitten. The Prophet (عليه "They are of them. 'Amr bin Dinar used to say "they are regarded in the same way as their parents." Al-Zuhri said: Thereafter the Messenger of Allah (عليه المعالية) prohibited to kill women and children.

Hadith: Abu Dawud 14:2665: Narrated Aisha, Ummul Mu'minin: No woman of Banu Qurayzah was killed except one. She was with me, talking and laughing on her back and belly (extremely), while the Messenger of Allah () was killing her people with the swords. Suddenly a man called her name: Where is so-and-so? She said: I asked: What is the matter with you? She said: I did a new act. She said: The man took her and beheaded her. She said: I will not forget that she was laughing extremely although she knew that she would be killed.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 464: Muhammad b. Ja'far b. al-Zubayr told me from Ur'wa b. al-Zubayr that 'A'isha said: 'Only one of their women was killed. She was actually with me and was talking with me and laughing immoderately as the apostle was killing her men in the market when suddenly an unseen voice called her name. 'Good heavens,' I cried, 'what is the matter?' 'I am to be killed' she replied. 'What for?' I asked. 'Because of something I' did she answered. She was

taken away and beheaded. 'A'isha used to say, 'I shall never forget my wonder at her good spirits and her loud laughter when all the time she knew that she would be killed' (711).

Hadith: Abu Dawud 14:2678: Chapter: Killing A Captive Without Inviting Him To Islam: Narrated Sa'id ibn Yarbu' al-Makhzumi: The Prophet (مالموالية) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam. Abu Dawud said: I could not understand its chain of narrators from Ibn al-'Ala' as I liked.

Also: Hadith: Abu Dawud 14:2677, Abu Dawud 43:4346, an-Nasa'i 5:37:4072, Abu-Dawud 39:4345, Sahih Bukhari 4:56:814:

Hadith: Abu Dawud 14:2678: Chapter: Killing A Captive Without Inviting Him To Islam:

The Prophet (علي said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam. Abu Dawud said: I could not understand its chain of parrators from Ibn al-'Ala' as I liked

Hadith: Sahih Bukhari 3:29:72: Narrated Anas bin Malik: Allah's Messenger (علي وسلم) entered Mecca in the year of its Conquest wearing an Arabian helmet on his head and when the Prophet (عليه وسلم) took it off, a person came and said, "Ibn Khatal is holding the covering of the Ka`ba (taking refuge in the Ka`ba)." The Prophet (عليه وسلم) said, "Kill him." Sahih Bukhari 4:52:280, Sahih Bukhari 5:59:582

Hadith: Abu Dawud 14:2679: Chapter: Killing A Captive Without Inviting Him To Islam:
Anas bin Malik said "The Apostle of Allaah(علوالله) entered Makkah in the year of the conquest (of Makkah) wearing a helmet on his head. When he took off it a man came to him and said "Ibn Akhtal is hanging with the curtains of the Ka'bah." He said "Kill him". Abu Dawud said "The name of Ibn Akhtal is 'Abd Allaah and Abu Barzat Al Aslami killed him. (Sahih)

Hadith: Abu Dawud 14:2677: Chapter: Killing A Captive Without Inviting Him To Islam: Narrated Sa'd: On the day when Mecca was conquered, the Messenger of Allah (all parts) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. He then narrated the tradition. He said: Ibn AbuSarh hid himself with Uthman ibn Affan. When the Messenger of Allah (all parts) called the people to take the oath of allegiance, he brought him and made him stand before the Messenger of Allah (all parts). He said: Messenger of Allah, receive the oath of allegiance from him. He raised his head and looked at him thrice, denying him every time. After the third time he received his oath. He then turned to his Companions and said: Is not there any intelligent man among you who would stand to this (man) when he saw me desisting from receiving the oath of allegiance, and kill him? They replied: We do not know, Messenger of Allah, what lies in your heart; did you not give us an hint with your eye? He said: It is not proper for a Prophet to have a treacherous eye. Abu Dawud said: 'Abd Allah (b. Abi Sarh) was the foster brother of 'Uthman, and Walid b. 'Uqbah was his brother by mother, and 'Uthman inflicted on him hadd punishment when he drank wine. (Sahih)

The Quran describes a prophet of Allah from the past named Khidr. He was allowed to brutally murder a innocent boy for what he \underline{might} do in the future \rightarrow leading his parents out of Islam. Muhammad stood behind this:

Quran 18:74-80: Then they both proceeded, till they met a boy, he (Khidr) killed him. Moosa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!" (Khidr) said: "Did I not tell you that you can have no patience with me?" [Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." Then they both proceeded, till, when they came to the

people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!" (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. "As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

Tafsir Quran 18:74 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

So they set off, after leaving the ship, making their way on foot, until, when they met a boy, who had not yet reached puberty, playing with [other] boys, among whom his face was the fairest — and he, al-Khidr, slew him, by slitting his throat with a knife while he lay down, or by tearing his head off with his hand, or by smashing his head against a wall

Tafsir Quran 18:80 (explanation, interpretation commentary of the Quran by al-Jalalayn):

And as for the boy, his parents were believers and We <u>feared</u> lest he should overwhelm them with insolence and <u>disbelief</u> - for he is as [described] by the hadith of Muslim, 'He was [incorrigibly] disposed to disbelief, and had he lived [longer] this [disposition of his] would have oppressed them, because of their love for him, they <u>would have</u> followed him in such [a path of disbelief]'.

Hadith: Abu Dawud 41:4688: Ubayy b. Ka'b said: The boy whom al-Khidr had killed was created an infidel. Had he lived, he would have moved his parents to rebellion and unbelief. (Sahih)

Hadith: Sahih Muslim 19:4457: The Messenger of Allah (Allah) used not to kill the children, so thou shouldst not kill them <u>unless</u> you could know what Khadir had known about the child he killed, <u>or</u> you could distinguish between a child who would grow up to he a believer (and a child who would grow up to be a non-believer), so that you killed the non-believer and left the believer aside.

Hadith: Sahih Bukhari 6:60:250: His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul.'? (18.74).

Children can go to hell:

Hadith: Ibn Majah 1:1:82: It was narrated that 'Aishah the Mother of the Believers said: "The Messenger of Allah () was called to the funeral of a child from among the Ansar. I said: 'O Messenger of Allah, glad tidings for him! He is one of the little birds of Paradise, who never did evil or reached the age of doing evil (i.e, the age of accountability).' He said: 'It may not be so, O 'Aishah! For Allah created people for Paradise, He created them for it when they were still in their father's loins, And He has created people for Hell, He created them for it when they were still in their fathers' loins.'" (Sahih)

Honor killing

First let us establish:

Hadith: Ibn Majah 3:20:2540: Messenger of Allah () said: "Carry out the legal punishments on relatives and strangers, and do not let the fear of blame stop you from carrying out the command of Allah (SWT).

Hadith: Sahih Bukhari 9:83:17: Allah's Apostle said, "The blood of a Muslim who confesses that none has the right to be worshipped but Allah and that I am His Apostle, cannot be shed except in three cases: In Qisas for murder, a married person who commits illegal sexual intercourse and the one who reverts from Islam (apostate) and leaves the Muslims."

Hadith: Tirmidhi 3:14:1402: Narrated 'Abdullah bin Mas'ud: that the Messenger of Allah (said: "The blood of a Muslim man, who testifies that none has the right to be worshipped Allah, is not lawful except for one of three cases: The (previously married or) married adulterer, a life for a life, and the one who leaves the religion and parts from the Jama'ah (the community of Muslims.) (Sahih)

Hadith: Abu Dawud 39:4487: I heard the Messenger of Allah (مارية) say: It is not lawful to kill a man who is a Muslim except for one of the three reasons: Kufr (disbelief) after accepting Islam, fornication after marriage, or (Sahih)

Quran 17:33: And do not kill anyone whose killing Allah has forbidden, except for a just cause. (...)

> Tafsir Quran 17:33 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

> (And slay not the life) of a believing person (which Allah hath forbidden) to slay (save (except) with right) through stoning, application of the law of retaliation or because of apostasy.

Quran 25:68: And those who invoke not any other ilah (god) along with Allah, nor kill such person as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse - and whoever does this shall receive the punishment.

Southern-Easte i Russia Albania	Male committed the offense on Europe 67 68 79	60	Diff.
Russia Albania	67 68	60	
Albania	68		
			+7
	70	67	+1
Bosnia-Herz.	/9	79	0
Kosovo	60	61	-1
Central Asia			
Azerbaijan	86	82	+4
Kazakhstan	84	84	0
Tajikistan	49	49	0
Turkey	68	68	0
Kyrgyzstan	55	58	-3
Uzbekistan	46	60	-14
Southeast Asia			
Indonesia	82	82	0
Malaysia	59	59	0
Thailand^	50	52	-2
South Asia			
Bangladesh	38	34	+4
Pakistan	48	45	+3
Afghanistan	24	24	0
Middle East Nor	th-Africa		
Jordan	81	34	+47
Iraq	33	22	+11
Egypt	41	10000	+10
Lebanon	55	45	+10
Tunisia	62	57	+5
Palestinian terr.	46	44	+2
Morocco	64	65	-1
Statistically significa ^Interviews conduct provinces only.			

Study: Pew Research Center: "The World's Muslims: Religion, Politics and Society" (page 89, 2013)

PEW RESEARCH CENTER Q53 and Q54.

Tafsir Quran 25:68 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (And those who cry not unto) worship not (any other god along with Allah) among the idols, (nor take the life which Allah) hath forbidden) to kill nor declare it lawful to be killed (save in (course of) justice) through stoning,

retaliation or apostasy, (nor commit adultery) nor deem adultery lawful (and whoso doeth this) i.e. deem it lawful (shall pay the penalty) a valley in the Fire; and it is said; a well in the Fire;

Hadith: Tirmidhi 5:44:3144: (...) the Messenger of Allah (عَلَيْهُ) said to them: 'Do not associate anything with Allah, nor commit unlawful intercourse, nor take a life which Allah has made prohibited, except for what is required (in the law) (...) (Hasan)

Hadith: Tirmidhi 5:44:3183: Narrated 'Abdullah: "I asked the Messenger of Allah (ماليه الله) which sin is the worst.' He said: 'That you make an equal to Allah (...) nor kill such life as Allah has forbidden, except for what is required, nor commit illegal sexual intercourse - and whoever does that shall receive punishment (...) (Sahih)

Quran 6:151: (...) come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.

Tafsir Quran 6:151 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

We provide for you and for them) i.e. for your children (and that ye draw not night to lewd things) fornication (whether open) i.e. open fornication (or concealed) taking lovers in secret. (And that ye slay not the life which Allah hath made sacred, save (except) in the course of justice) as a result of cases such as retaliation, stoning, apostasy. (This He hath commanded you) in the Qur'an, (in order that you may discern) His command and divine Oneness.

Quran 33:60-61: If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.





More than 11,000 cases of so-called honour crime were recorded by UK police forces from 2010-14, new figures show.

Article: The Guardian: "They're following me': chilling words of girl who was 'honour killing' victim" (2012)

Documentary: Banaz A Love Story (UK, 2012)

Hadith: Sahih Muslim 17:4192: (When) a married man (commits adultery) with a married woman, and an unmarried male with an unmarried woman, then in case of married (persons) there is (a punishment) of one hundred lashes and then stoning (to death).

Hadith: Sahih Bukhari 9:84:58: There was a fettered (chained) man beside Abu Muisa. Mu`adh asked, "Who is this (man)?" Abu Muisa said, "He was a Jew and became a Muslim and then reverted back to Judaism." Then Abu Muisa requested Mu`adh to sit down but Mu`adh said, "I will not sit down till he has been killed. This is the judgment of Allah and His Apostle (for such cases) and repeated it thrice. Then Abu Musa ordered that the man be killed, and he was killed.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised E.), p. 583-584:

- 01.1 Retaliation (revenge) is obligatory (A: if the person entitled wishes to take it (dis: 03.8) against anyone who kills a human being purely intentionally and without right. (...) 01.2 The following are not subject to retaliation (exception):
- (1) a child or insane person, under any circumstances (0; whether Muslim or non-Muslim, (...)
- (2) a Muslim for killing a non-Muslim;
- (3) a Jewish or Christian subject of the Islamic state for killing an apostate from Islam (0: because a subject of the state is under its protection, while killing an apostate from Islam is without consequences);
- (4) a father or mother (or their fathers or mothers) for killing their offspring, or offspring's offspring (grandchildren)

Hadith: Ahmad, Musnad vol. 1, hadith: 346, page 202-203: It was narrated from 'Amr bin Shu'aib from his father that his grandfather said: A man killed his (own) son deliberately and the case was referred to 'Umar bin al-Khattab (ماريالية), who ruled that the murderer should pay one hundred camels [as diyah]: thirty three-year-old inherit anything. Were it not that I heard the Messenger of Allah (عَلَوْسُكُ) say, "No father is to be killed in retaliation for his son" I would have executed you. Comments: [A hasan hadeeth]

Hadith: Ahmad, Musnad vol. 1, hadith: 147, page 102:

It was narrated from 'Umar that the Messenger of Allah ميوسليله said: "No father is to be killed in retaliatory punishment for killing his son." And the Messenger of Allah said: "The one who inherits loyalty (wala' loyalty of a freed slave) also inherits his wealth." Comments: [A hasan hadeeth]

Hadith: Ahmad, Musnad vol. 1, hadith: 148, page 102:

'Umar bin al-Khattab said: I heard the the Messenger of Allah علية say: "No father is to be killed in retaliatory punishment for killing his son." Comments: [A hasan hadeeth]

Hadith: Tirmidhi 1:14:1399: Narrated Suraqah bin Malik bin [Ju'shum]: "The Messenger of Allah (علوله) judged that the son is to suffer retaliation for [killing] his father, but the father is not to suffer retaliation for [killing] his son."

Hadith: Tirmidhi 3:14:1401: Narrated Ibn 'Abbas: that the Prophet (مطياله) said: 'The Hudud are not carried in the Masjid, and the father is not killed for the son."

Hadith: Ibn Majah 3:21:2661: It was narrated from Ibn 'Abbas that the Messenger of Allah (عليواله) said: "A father should not be killed for his son."

Hadith: Ibn Majah 3:21:2662: It was narrated from 'Amr bin Shu'aib, from his father, from his grandfather, that 'Umar bin Khattab said: "I heard the Messenger of Allah (عليه وسلم) say: 'A father should not be killed for his son.'"

Hadith: Tirmidhi 3:14:1400: Narrated 'Umar bin Al-Khattab: that the Messenger of Allah (عليه وسلم) said: "The father does not suffer retaliation for [killing] the son."

The Quran describes a prophet of Allah from the past, named **Khidir**. He brutally murder a innocent boy for what he *might* do in the future \rightarrow leading his parents out of Islam.

The prophet endorsed **Khidir**:

Hadith: Tirmidhi 5:44:3150: Narrated Ibn 'Abbas: that Ubayy bin Ka'b narrated that the Prophet (ﷺ) said: "The boy that Al-Khidr killed was destined to be a disbeliever the day he was created." (Sahih)

Hadith: Sahih Muslim 19:4457: This tradition has been narrated by the game authority (Yazid b. Hurmus) through a different chain of transmitters with the following difference in the elucidation of one of the points raised by Najda in his letter to Ibn Abas: The Messenger of Allah (used not to kill the children, so thou shouldst not kill them unless you could know what Khadir had known about the child he killed, or you could distinguish between a child who would grow up to he a believer (and a child who would grow up to be a non-believer), so that you killed the non-believer and left the believer aside.

The incident:

Quran 18:74-80: Then they both proceeded, till they met a boy, he (Khidr) killed him. Moosa (Moses) said: "Have you killed an innocent person who had killed none? Verily, you have committed a thing "Nukra" (a great Munkar - prohibited, evil, dreadful thing)!" (Khidr) said: "Did I not tell you that you can have no patience with me?" [Musa (Moses)] said: "If I ask you anything after this, keep me not in your company, you have received an excuse from me." Then they both proceeded, till, when they came to the people of a town, they asked them for food, but they refused to entertain them. Then they found therein a wall about to collapse and he (Khidr) set it up straight. [Musa (Moses)] said: If you had wished, surely, you could have taken wages for it!" (Khidr) said: "This is the parting between me and you, I will tell you the interpretation of (those) things over which you were unable to hold patience. "As for the ship, it belonged to Masakin (poor people) working in the sea. So I wished to make a defective damage in it, as there was a king behind them who seized every ship by force. And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief.

Tafsir Quran 18:74 (explanation, context & commentary of the Quran by al-Jalalayn):

So they set off, after leaving the ship, making their way on foot, until, when they met a boy, who had not yet reached puberty, playing with [other] boys, among whom his face was the fairest—and he, al-Khidr, slew him, by slitting his throat with a knife while he lay down, or by tearing his head off with his hand, or by smashing his head against a wall

Tafsir Quran 18:74 (explanation, context & commentary of the Quran by Ibn Kathir):

The Story of killing the Boy

(Then they both proceeded,) means, after the first incident,) (till they met a boy, and he (Khidr) killed him.) It has been stated previously that this boy was playing with other boys in one of the towns, and that Al-Khidr deliberately singled him out. He was the finest and most handsome of them all, and Al-Khidr killed him. When Musa, peace be upon him, saw that he denounced him even more fervently than in the first case, and said hastily: (Have you killed an innocent

person) meaning, a young person who had not yet committed any sin or done anything wrong, yet you killed him) (without Nafs) with no reason for killing him.

Tafsir Quran 18:64 (explanation, context & commentary of the Quran by Ibn Kathir):

Then they both disembarked from the boat, and while they were walking on the shore, Al-Khidr saw a boy playing with other boys. Al-Khidr took hold of the boy's head and pulled it off with his hands, killing him. Musa said to him, ("Have you killed an innocent person who had killed none!

Why was the innocent child killed?:

Hadith: Abu Dawud 41:4688: Ubayy b. Ka'b said: The boy whom al-Khidr had killed was created an infidel. Had he lived, he would have moved his parents to rebellion and unbelief. (Sahih)

Tafsir Quran 18:80 (explanation, context & commentary of the Quran by al-Jalalayn):

And as for the boy, his parents were believers and We <u>feared</u> lest he should overwhelm them with insolence and <u>disbelief</u> - for he is as [described] by the hadīth of Muslim, 'He was [incorrigibly] disposed to disbelief, and had he lived [longer] this [disposition of his] would have oppressed them, because of their love for him, they <u>would have</u> followed him in such [a path of disbelief]'.

Hadith: Sahih Bukhari 6:60:250: Sa'id said 'They found boys playing and Al-Khadir got hold of a handsome infidel boy laid him down and then slew him with knife. Moses said, 'Have you killed a innocent soul who has killed nobody' (18.74) (...) His parents were believers, and he (the boy) was a non-believer and we (Khadir) feared lest he would oppress them by obstinate rebellion and disbelief.' (18.80) (i.e. that their love for him would urge them to follow him in his religion, 'so we (Khadir) desired that their Lord should change him for them for one better in righteousness and near to mercy' (18:81). This was in reply to Moses' saying: Have you killed an innocent soul.'? (18.74). 'Near to mercy' means they will be more merciful to him than they were to the former whom Khadir had killed. Other than Sa'id, said that they were compensated with a girl. Dawud bin Abi 'Asim said on the authority of more than one that this next child was a girl.

Tafsir Quran 18:80 (explanation, context & commentary of the Quran by Ibn Kathir):

Interpretation of why the Boy was killed

Ibn 'Abbas narrated from Ubayy bin Ka'b that the Prophet said: (The boy Al-Khidr killed was destined to be a disbeliever from the day he was created.) It was recorded by Ibn Jarir from Ibn 'Abbas. He said: (his parents were believers, and we feared he would oppress them by rebellion and disbelief) Their love for him might make them follow him in disbelief. Qatadah said, "His parents rejoiced when he was born and grieved for him when he was killed. If he had stayed alive, he would have been the cause of their doom. So let a man be content with the decree of Allah, for the decree of Allah for the believer, if he dislikes it, is better for him than if He were to decree something that he likes for him." An authentic Hadith says; (Allah does not decree anything for the believer except it is good for him.) And Allah says: (and it may be that you dislike a thing which is good for you.))2:216 (So we intended that their Lord should exchange him for them for one better in righteousness and nearer to mercy.) A child who was better than this one, a child for whom they would feel more compassion. This was the view of Ibn Jurayj.

How does murdering a innocent child rhyme with:

Quran 5:32: Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.

Plundering

Quran 8:41: And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah, and to the Messenger

> **Tafsir Our'an 8:41** (explanation, interpretation, commentary of the Quran by Jaylalayn): And know that whatever spoils you have taken you have seized from the disbelievers by force the fifth of it is for God to have it dispensed as He will and for the Messenger and for the

> **Tafsir Qur'an 8:41** (explanation, interpretation, commentary of the Quran by Ibn Kathir): ...) A'ishah narrated that Safiyyah was among the captured women, and the Prophet chose and married her (upon his own choice and before distribution of war booty), as Abu

Hadith: Sahih Bukhari 3:34:432: Narrated Abu Said Al-Khudri: that while he was sitting with Allah's Apostle he said, "O Allah's Apostle! We get female captives as our share of booty, and we are interested in their prices

Hadith: Sahih Bukhari 3:34:431: Narrated Anas: Amongst the captives was Safiya. First she was given to Dihya Al-Kalbi and then to the Prophet.

Hadith: Ibn Majah 12:2272: the Prophet (bought Safiyyah for seven slaves. (Sahih) (One of the narrators) 'Abdur-Rahman said: "From Dihyah Kalbi.' (Sahih)

Footnote in the text (page 298): a) Safiyyah was the daughter of the chief of her tribe. She was under the control of the Muslims because of her being a prisoner of war. She was given to Dihyah Kalbi as his share from the distribution of the war booty. The Messenger of Allah requested

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah(مثيرية) purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and

Hadith: Sahih Bukhari 5:59:362: Bani An-Nadir and Bani Quraiza fought (against the Prophet (عليه الم violating their peace treaty), so the Prophet exiled Bani An-Nadir and allowed Bani Quraiza to remain at their places (in Medina) taking nothing from them till they fought against the Prophet (all-y-lab) again). He then killed their men and distributed their women, children and property among the Muslims

Hadith: Abu Dawud 33:4094: The Prophet () brought Fatimah a slave which he donated to her. (Sahih)

Hadith: Sahih Muslim 32:170: And you have inquired whether there is a fixed share of the booty for women and slaves when they participate in a battle. (I have to tell you that) there is no fixed share for them except that they will be given some reward from the spoils of war.

al-Tabari vol. 39, page 194: the Prophet gave him a slave as a present. This occurred in Dhu al-IHijjah

Hadith: Sahih Bukhari 5:59:375: Narrated Al-Bara: We faced the pagans on that day (of the battle of Jubair) as their commander and said, "Do not leave this place; if you should see us conquering the enemy, do not leave this place, and if you should see them conquering us, do not (come to) help us," So, when we faced the enemy, they took to their heels till I saw their women running towards the mountain, lifting up their clothes from their legs, revealing their leg-bangles. The Muslims started saying, "The booty, the booty!"

Ouran 8:69: So enjoy what you have gotten of booty in war, lawful and good

Tafsir Qur'an 8:69 (explanation, interpretation, commentary of the Quran by Jalalayn):

Now eat of what you have plundered as lawful and good and fear God. Truly God is Forgiving Merciful.

Hadith: Sahih Bukhari 4:53:351: Narrated Jabir bin `Abdullah: Allah's Messenger (عليوها said, "Booty has been made legal for me."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 672:

The apostle told him to approach and unwound it and then rewound it leaving four fingers or so loose behind him, saying, "Turban yourself Ibn 'Auf, for thus it is better and neater." Then he ordered Bilal to give him the standard and he did so. Then he gave praise to God and prayed for himself. He then said, "Take it, Ibn 'Auf; fight everyone in the way of God and kill those who disbelieve in God. Do not be deceitful with the spoil; do not be treacherous, nor mutilate, nor kill children. This is God's ordinance and the practice of his prophet among you."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 289:

drawn up of the story of Badr. They said that when the apostle heard about Abu Sufyan coming from Syria, he summoned the Muslims and said, "This is the Quraysh caravan containing their property. Go out to attack it, perhaps God will give it as a prey."

Hadith: Sahih Muslim 19:4346: It has been narrated on the authority of Abu Huraira that the Messenger of Allah (عصل said: If you come to a township (which has surrendered without a formal war) and stay therein, you have a share (that will be in the form of an award) in (the properties obtained from) it. If a township disobeys Allah and His Messenger (and actually fights against the Muslims) one-fifth of the booty seized therefrom is for Allah and His Apostle and the rest is for you.

Quran 48:18-20: Certainly was Allah pleased with the believers when they pledged allegiance to you, [O rewarded them with an imminent conquest. And much war booty which they will take. And ever is Allah Exalted in Might and Wise. Allah has promised you much booty that you will take [in the future]

Hadith: Sahih Bukhari 2:25: Allah's Apostle said: "I have been ordered (by Allah) to fight against the people until they testify that none has the right to be worshipped but Allah and that Muhammad is Allah's Apostle and offer the prayers perfectly and give the obligatory charity, so if they perform that, then they save their lives and property from me except for Islamic laws and then their reckoning (accounts) will be done by Allah.

Hadith: Sahih Bukhari 59:541: When we conquered Khaibar, we gained neither gold nor silver as booty, but we gained cows, camels, goods and gardens.

Hadith: Abu Dawud 14:2779: When we conquered Khaybar, they (the people) took out their spoils which contained equipment and captives. The people began to buy and sell their spoils.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 515:

The apostle besieged the people of Khaybar in their two forts al-Watih and al-Sulalim until when they could hold out no longer they asked him to let them go, and spare their lives, and he did so. Now the apostle had taken possession of all their property al-Shaqq, Nata, and al-Katiba and all their forts except what appertained to these two. When the people of Fadak heard of what had happened they sent to the apostle asking him to let them go and to spare their lives and they would leave him their property, and he did so.

Hadith: Sahih Bukhari 5:59:608: Narrated Marwan and Al-Miswar bin Makhrama: When the delegate of Hawazin came to Allah's Messenger (Allah's Messen

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 593: Uyayna b. Hisn took an old woman of Hawazin and said as he took her, 'I see that she is a person of standing in the tribe and her ransom may well be high.' When the apostle returned the captives at a price of six camels each he refused to give her back. Zuhayr Abu Surad told him to let her go, for her mouth was cold and her breasts flat; she could not conceive and her husband would not care and her milk not rich. So he let her go for the six camels when Zuhayr said this.

Hadith: Sahih Muslim 19:4345: It has been narrated on the authority of Salama (b. al-Akwa') who said: We fought against the Fazara, and Abu Bakr was the commander over us. He had been appointed by the Messenger of

Allah (علي الله). When we were only at an hour's distance from the water of the enemy, Abu Bakr ordered us to attack We made a halt during the last part of the night to rest and then we attacked from all sides and reached their watering-place where a battle was fought. Some of the enemies were killed and some were taken prisoners.

I saw a group of persons that consisted of women and children. I was afraid lest they should reach the mountain before me, so I shot an arrow between them and the mountain. When they saw the arrow, they stopped. So I brought them, driving them along. Among them was a woman from Banu Fazara. She was wearing a leather coat. With her was her daughter who was one of the prettiest girls in Arabia. I drove them along until I brought them to Abu Bakr who bestowed (gave) that girl upon me as a prize. So we arrived in Medina. I had not yet disrobed her when the Messenger of Allah (met me in the street and said: Give me that girl. O Salama. I said: Messenger of Allah, she has fascinated me. I had not yet



Captured ISIS Fighter Talks about Use of Slave Girls as Rewards for Fighters

disrobed her. When on the next day the Messenger of Allah (مالي الله عليه وسلم) again met me in the street, he said: O Salama, give me that girl, may God bless your father. I said: She is for you, Messenger of Allah! By Allah. I have not yet disrobed her. The Messenger of Allah (مالي عليه عليه) sent her to the people of Mecca, and surrendered her as ransom for a number of Muslims who had been kept as prisoners at Mecca.

Video: Captured ISIS fighter interview: rewarded with slave girls

- raped, bought & sold (1 min)

Hadith: Sahih Bukhari 7:331: The Prophet said, "I have been given five things which were not given to any one else before me. 1. Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey. 2. The earth has been made for me (and for my followers) a place for praying and a thing to perform Tayammum, therefore anyone of my followers can pray wherever the time of a prayer is due. 3. The booty has been made Halal (lawful) for me yet it was not lawful for anyone else before me. 4. I have been given the right of intercession (on the Day of Resurrection). 5. Every Prophet used to be sent to his nation only but I have been sent to all mankind."

Hadith: Abu Dawud 11:2153: it is not lawful for a man who believes in Allah and the Last Day to have intercourse (sex) with a <u>captive</u> woman <u>till</u> she is free from a menstrual course; and it is not lawful for a man who believes in Allah and the Last Day to sell spoil till it is divided.

al-Tabari, vol. 9, page 69: He made us kings and chose the best of His creation as a prophet who is the noblest in lineage, the most truthful in speech, and the best in noble descent. (...) They are the most noble people in lineage, the most prominent, and the best in deeds. Then the first of creation to answer and respond to God when the Messenger of God summoned them were ourselves. We are the Helpers of God and the viziers of His Messenger, and we fight people until they believe in God. He who believes in God and His Messenger has protected his life and possessions from us]; as for one who disbelieves, we will fight him forever in the cause of God and killing him is a small matter to us. I say this and ask God's forgiveness for myself and the believing men and the believing women. Peace be upon you." Then they said, "O Muhammad, permit our poet [to speak]," and he did. Al-Zibrigan b. Badr got up and said: We are the nobles, no tribe can match us, from us are the kings and in our midst houses of worship are built. How many tribes have we plundered and subjugated, for excellence in glory is to be sought after!

al-Tabari vol. 9, page 74-75: If you [wish to] do well and obey God and His Messenger [you must] perform prayers, pay the zakat tax, give God's fifth of booty, the share of His Messenger, his selected portion (Safiyy), and alms (charity) to the poor, which is incumbent (demands) on the faithful.

Footnote (page 75): It signifies the portion of the spoils (war trophy), which the chief chooses for himself before the division. It could be anything from armor to a horse, a camel, or a slave

Hadith: Sahih Muslim 8:3329: Safiyya (Allah be pleased with her) fell to the lot of Dihya in the spoils of war, and they praised her in the presence of Allah's Messenger (Allah's Messenger) and said: We have not seen the like of her among the captives of war. He sent (a messenger) to Dihya and he gave him whatever he demanded.

al-Tabari vol 8, page 117: The Messenger of God took some of its people captive, including Safiyyah bt. Iluyayy b. Akhtab (the wife of Kinanah b. al-Rabi' b. Abi al-llugayq) and two daughters of her paternal uncle. The Messenger of God chose Safiyyah for himself. Dihyah al-Kalbi had asked the Messenger of God for Safiyyah; when the latter chose her for himself, he gave Dihyah her two cousins. The captives of Khaybar were divided among the Muslims. Then the Messenger of God began taking the fortresses and property that were closest to him.

Quran 33:50: O Prophet! We have made lawful to thee thy wives to whom thou hast paid their dowers; and those whom thy right hand possesses out of the prisoners of war whom Allah has assigned to thee

al-Tabari vol. 9, page 137: "Allah granted Rayhana of the Qurayza to Muhammad as booty."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466: Then the apostle divided the property. wives, and children of B. Qurayza among the muslims, and he made known on that day the shares of horse and men, and took out the fifth. (...) Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons. The apostle had chosen

one of their women for himself, Rayhana bint 'Amr bin Khunafa, one of the women of B. 'Amr b. Qurayza, and she remained with him until she died, in his power.

Hadith: Sahih Bukhari 4:52:46: I heard Allah's Messenger (saying, "The example of a Mujahid (muslim prays continuously. Allah guarantees that He will admit the Mujahid (Muslim fighter) in His Cause into Paradise if he is killed, otherwise He will return him to his home safely with rewards and war booty."

Hadith: Abu Dawud 41:5062: The Messenger of Allah (sent us on an expedition. When we reached the place of attack, I galloped my horse and outstripped my companions, and the people of that locality received me with a great noise. I said to them: Say "There is no god but Allah," and you will be protected. They said this. My companions blamed me, saying: You deprived us of the booty. When we came to the Messenger of Allah

Hadith: Sahih Muslim 24:5285: Anas reported that Umm Sulaim gave birth to a child. She said to him: Anas, see that nothing is given to this child until he is brought to Allah's Apostle (عَالِيهُ) in the morning, so that he should chew some dates and touch his palate with it. I went to him in the morning and he was in the garden at that time having the mantle of Jauniyya over him and he was bus in cauterising (the camels) which had been brought to him (as spoils of war) in victory (over the enemy).

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam. Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident¹, And he who cannot protect himself must suffer disgrace. The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'.

Hadith: an-Nasa'i 1:25:31787: It was narrated from Abu Sukainah, a man from among the Muharririn,[1] that a came out, picked up his Rida' and sat down. Salman said: 'O Messenger of Allah, Each time vou struck the rock there was a flash of light.' The Messenger of Allah (عليوالله) said to him: 'O Salman, did you see that?' He said: Yes, by the One Who sent you with the truth, O Messenger of Allah.' He said: 'When I struck the first blow, the cities of Kisra and their environs were shown to me, and many other cities, and I saw them with my own eyes.' Those of his Companions who were present said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their land as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah (طيعواله) prayed for that. (Then he said:) 'Then I struck the second blow and the cities of Caesar and their environs were shown to me, and I saw them with my own eyes.' They said: 'O Messenger of Allah, pray to Allah to grant us victory and to give us their lands as spoils of war, and to destroy their lands at our hands.' So the Messenger of Allah (عليه prayed for that. (Then he said:) 'Then I struck the third blow and the cities of Ethiopia were shown to me, and the villages around them, and I saw them with my own eyes.' But the Messenger of Allah (عليه الله عليه الله) said at that point: 'Leave the Ethiopians alone so long as they leave you alone, and leave the Turks alone so long as they leave you alone." [1] An-An'am 6:115. (Hasan)

Hadith: Ibn Majah 5:36:4094: It was narrated from Kathir bin 'Abdullah bin 'Amr bin 'Awf, from his father, that his grandfather said: 'The Messenger of Allah (المحلوب) said: 'The Hour (judgment day) will not begin until the closest Muslim outpost will be at Baula'.' Then he said: 'O 'Ali, O 'Ali, O 'Ali, 'He ('Ali) said: 'May my father and mother be ransomed for you.' He said: 'You will fight Banu Asfar (the Romans) and those who come after you will fight them, until the best of the Muslims go out to fight them, the people of Hijaz who do not fear the blame of anyone for the sake of Allah. They will conquer Constantinople (Turkey today) with Tasbih and Takbir and will acquire such spoils of war as has never been seen before, which they will distribute by the shieldful. Someone will come and say: "Masih has appeared in your land!" But he will be lying, so the one who takes (some of the spoils) will regret it, and the one who leaves it behind will regret it too.""

Burning humans with fire

Video: Did Muhammad and his companions use fire as a method of torture and execution?

Hadith: Sahih Muslim 40:6853: Allah's Messenger (), while delivering a sermon one day, said: (...) Verily, Allah commanded me to burn (kill) the Quraish. (...) Fight against those who disobey you

Hadith: Abu Dawud 39:4357: When the Messenger of Allah (cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 515: Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you? he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud.



al-Tabari vol. 8, page 122-123: the Messenger of

God gave orders concerning him to al- Zubayr b. al-'Awwam, saying, "Torture him until you root out what he has." Al-Zubayr kept twirling his firestick in his breasts until Kinanah almost expired; then the Messenger of God gave him to Muhammad b. Maslamah, who beheaded him to avenge his brother Mahmud b. Maslamah.

Hadith: Sahih Bukhari 1:11:626: The Prophet (and added, "Certainly I decided to order the Mu'adh-dhin (call-maker) to pronounce Iqama and order a man to lead the prayer and then take a fire flame to burn all those who had not left their houses so far for the prayer along with their houses."



Hadith: Tirmidhi 3:15:1458: Ali (4th caliph) burnt some people who apostasized from Islam

Hadith: Sahih Bukhari 4:52:260: Ali (4th caliph) burnt some people

SHadith: An-Nasa'i 5:37:4070: Ali came to some people of Az-Zutt, who worshipped idols, and burned them.

Video: Islamic State burn the jordanian pilot

Moath Kaseasbeh (warning, graphic)

Fatwa 38622 (holy law by scholar at IslamQA.info/en: The punishment for homosexuality



(...) The companions of the Messenger of Allah (peace and blessings of Allah be upon him) agreed unanimously that the homosexual is to be executed (...) but they differed concerning the methods. It was narrated from Abu Bakr al-Siddeeq (may Allah be pleased with him) that he is to be burned, and from others that he is to be executed. It was narrated from some of them that a wall is to be knocked down on top of him until he dies beneath it. And it is said that both should be detained in the foulest of places until they die. It was narrated from some of them that he should be taken up to the highest place in the town and thrown down from it, to be followed with stones, as Allah did to the people of Loot (homosexuals).

Article: Express "Muslim preacher who calls for beheading & burning of homosexuals to give speech in London" (2016)

al-Tabari vol. 10, page 79-80: When] he was brought to Abu Bakr (1st caliph, and best Muslim after the prophet) he ordered a fire to be kindled with much firewood in the prayer yard (musalla) of Medina and threw him, with arms and legs bound, into it.

al-Tabari vol 10, page 55-57: Abu Bakr's Letter to the Apostates (leave islam)

I have ordered him to fight those who deny [Him] for that reason. So he will not spare any one of them he can gain mastery over, [but may] burn them with fire, slaughter them by any means, and take women and children captive; nor shall he accept from anyone anything except Islam

Hadith: Sahih Bukhari 52:259: Allah's Messenger (sent us in a mission (i.e., an army-unit) and said, "If you find so-and-so and so-and-so, burn both of them with fire." When we intended to depart, Allah's Messenger (said, "I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them (i.e., don't burn them)."





Hadith: Sahih Bukhari 1:41:602: The Prophet (مالماله) said, "No doubt, I intended to order somebody to pronounce the Iqama of the (compulsory congregational) prayer and then I would go to the houses of those who do not attend the prayer and burn their houses over them."

al-Tabari vol. 10, page 100-101: This] was part of that with which Abu Bakr (1st caliph, and best Muslim after the prophet) had charged him: "When you encamp someplace, make the call to prayer and the igamah.663 Then, if the people make the call to prayer and the igamah, leave them alone; but if they do not do so, there is no [course] but to raid them. [In that case] kill them by every means, by fire or whatever else. And if they respond to you in the call to Islam, then question them [further]; if they affirm [payment of] the alms tax, then accept that from them, but if they deny it, then there is no [course] but to raid them without any word [of warning]."

al-Tabari vol 17, page 191: after offering him forgiveness, warning him, and calling him to obedience. But they did not repent or turn back, and he set fire to the house with them inside, and burned them in it, and then it was destroyed over them.

al-Tabari vol. 10, page 76-77: He mutilated those who had waged aggression against Islam by burning them with fire, smashing them with rocks, throwing them down from mountains, casting them headlong into wells, and piercing them with arrows (...) Abu Bakr (1:st caliph, best muslim after the prophet) wrote to Khalid, "May that which God has granted you by way of blessings increase for you! Fear God in your affairs, for verily God is with those who are pious and who do good works. Take seriously the command of God and be not remiss; for you shall not be victorious over anyone who fought the Muslims unless you fight him and, by punishing him as an example, warn another. So kill whomever you like of those who showed enmity to God or who opposed Him, [if] you think there will be some benefit in doing so." Hence (Khalid) remained in al-Buzakhah for a month, going round about it and returning to it in pursuit of those [evildoers]; so that some of them were burned and some cut to pieces and some smashed with rocks and some thrown from mountaintops.

Torture

Ouran 5:33: they shall be killed or crucified or their hands and their feet be cut off from opposite sides

Hadith: Sahih Muslim 16:4130: He (the Holy Prophet) got their hands cut off, and their feet, and <u>put out their eyes</u>, and threw them on the stony ground until they died.

Hadith: Sahih Bukhari 82:796: The Prophet ordered for some iron pieces to be made red hot, and their eyes were branded with them and their hands and feet were cut off and were not cauterized. Then they were put at a place called Al-Harra, and when they asked for water to drink they were not given till they died. (Abu Qilaba said, "Those people committed theft and murder and fought against Allah and His Apostle")

Hadith: an-Nasai 5:37:4039: The Messenger of Allah [SAW] sent (men) after them, who brought them, then he had their hands and feet cut off, and their eyes gouged out, and left them in Al-Harrah. Anas said: "I saw one of them biting at the ground from thirst, until they died." (Sahih)

Hadith: an-Nasai 1:1:307: (...) Then they killed the camel-herder and drove the camels away. The Messenger of Allah (Allah) sent people after them and they were brought back. their hands and feet were cut off and their eyes were smoldered with burning nails. The Commander of the Believers, 'Abdul-Malik, said to Anas - when he was narrating this Hadith to him - "(Were they being punished) for Kufr (disbelief) or for a sin?" He said: "For Kufr (disbelief)." (sahih) Also in: Hadith: an-Nasai 5:37:4040

Hadith: an-Nasai'i 5:37:4033: (...) they apostatized from Islam and killed the herdsman of the Messenger of Allah [SAW], who was a believer, and drove the camels off. The Messenger of Allah [SAW] sent (men) after them, and they were caught. He had their hands and feet cut off, their eyes gouged out, and had them crucified.

Hadith: Abu Dawud 39:4357: When the Messenger of Allah (cut off (the hands and feet of) those who had stolen his camels and he had their eyes put out by fire (heated nails)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 515:

Kinana b. al-Rabi', who had the custody of the treasure of B. al-Nadir, was brought to the apostle who asked him about it. He denied that he knew where it was. A Jew came (T. was brought) to the apostle and said that he had seen Kinana going round a certain ruin every morning early. When the apostle said to Kinana, 'Do you know that if we find you have it I shall kill you? he said Yes. The apostle gave orders that the ruin was to be excavated and some of the treasure was found. When he asked him about the rest he refused to produce it, so the apostle gave orders to al-Zubayr b. al-'Awwam, 'Torture him until you extract what he has,' so he kindled a fire with flint and steel on his chest until he was nearly dead. Then the apostle delivered him to Muhammad b. Maslama and he struck off his head, in revenge for his brother Mahmud.





"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 664-665, v. 980:

Chapter title: ZAYD B. HARITHA'S RAID ON B. FAZARA AND THE DEATH OF UMM QIRFA: The prophet sent him against then with force (...) She was a very old woman, wife of Malik. Her daughter and 'Abdullah b. Masada were also taken. were also taken. Zayd (prophets adoptive son) ordered Qays b. al-Musahhar to kill Umm Qirfa and he killed her cruelly (by putting a rope between her legs and to two camels and driving them until they rent her in two)



al-Tabari, vol 8, 95-96: In this year a raiding party led by Zayd b. Harithah set out. During it, Umm Qirfah (Falimah bt. Rabrah b. Badr) suffered a cruel death. He tied her legs with rope and then tied her between two camels until they split her in two. She was a very old woman.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 675, v. 995: Abu Afak was one of the B. Amr b. Auf of the B. Ubayda clan. He showed his disaffection (dissatisfaction) when the apostle killed al-Harith b. Suwayd b. Samit and said: "Long have I lived but never have I seen an assembly or collection of people more faithful to their undertaking and their allies when called upon than the sons of Qayla when they assembled, men who overthrew mountains and never submitted, a rider who came to them split them in two (saying) "Permitted", "Forbidden", of all sorts of things. Had you believed in glory or kingship you would have followed Tubba." The apostle said, "Who will deal with this rascal for me?" Whereupon Salim b. Umayr, brother of B. Amr b. Auf, one of the "weepers", went forth and killed him. (...) "Take that Abu Afak in spite of your age!"



Hadith: Sahih Bukhari 2:19:173: The Prophet (مالية الله) recited Suratan-Najm (103) at Mecca and prostrated while reciting it and those who were with him did the same except an old man who took a handful of small stones or earth and lifted it to his forehead and said, "This is sufficient for me." Later on, I saw him killed as a non-believer.

al-Tabari, vol 8, 178-181: Also among them were 'Ikrimah b. Abi Jahl and Sarah, a mawlah of one of the sons of 'Abd al-Muttalib. She was one of those who used to molest (insult with song) the Messenger of God in Mecca. 'Ikrimah b. Abi Jahl fled to Yemen. (...) As for Ibn Khatal's two singing girls, one was killed and the other fled.

Grey text = not relevant Black text = relevant Red text = important Blue text = link

The Messenger of God later was asked to grant her a promise of safety, and he did so. [As for **Sarah**, he was asked to grant her a promise of safety, and he did So. **She lived until someone** in the time of 'Umar b. al-Khallab **caused his horse to trample her** at al-Ablali **and killed her**

Quran 5:33: those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world

Tafsir Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir): As for, ("Do not make **mischief on the earth**"), **that is disbelief**

FREE SPEECH



Pew Research Center: Which countries still outlaw apostasy and blasphemy? (2016)

Video 1: Sweden: Artist portrayed prophet Muhammad negatively and got a violence response at a event

Video 2: Tunisia: Disturbance at cinema premiere about a movie about Islam

Video 3: Japan: Muslims protesting/calling for beheadings for making movies about Muhammad

Video 4: Australia: Muslim protest against movie of Muhammad

Video 5: USA: Muslims protesting against cartoonist right to draw Muhammad

Video 6: London: Muslims protesting violently against danish cartoonist - "rape their wives"

Video 7: Pakistan: Muslims protesting violently for the Danish cartoons of Muhammad

Video 8: Luton: Muslims protest over unjust treatment of the wife of Stockholm suicide bomber

"The Prophet said "None of you will have faith till he loves me more than his father, his children and all mankind." Hadith: Sahih Bukhari 1:2:15

Pakistan (islamic country) blasphemy law, penalty code 295 B & C (page 108-110):

295-B. <u>Defiling, etc., of Holy Qur'an</u>: Whoever wilfully defiles, damages or desecrates a copy of the Holy Qur'an or of an extract therefrom or uses it in any derogatory manner or for any unlawful purpose shall be <u>punishable with imprisonment for life.</u>
Sec. 295-B added by P.P.C. (Amendment) Ordinance, I of 1982.

295-C. Use of derogatory remarks, etc., in respect of the Holy Prophet: Whoever by words, either spoken or written, or by visible representation or by any imputation, innuendo, or insinuation, directly or indirectly, defiles the sacred name of the Holy Prophet Muhammad (peace be upon him) shall be punished with death, or imprisonment for life, and shall also be liable to fine.

Sec. 295-C ins. by the Criminal Law (amendment) Act, 111 of 1986, S. 2

Video: Prominent Pakistani Islamic scholar Tahir ul Qadri, agrees with killings for blasphemy (min: 7.45-12.44)

Article: BBC: "What are Pakistan's blasphemy laws?" (2014)

Hadith: an-Nasa'i 5:37:4075: Chapter: The Ruling on the One Who Defames the Prophet [SAW]: Ibn 'Abbas narrated

that: There was a blind man during the time of the Messenger of Allah [SAW] who had an Umm Walad by whom he had two sons. She used to slander and defame the Messenger of Allah [SAW] a great deal, and he would rebuke her, but she would not pay heed, and he would forbid her to do that, but she ignored him. (The blind man said) One night I mentioned the Prophet [SAW], and she slandered him. I could not bear it so I went and got a dagger which I thrust into her stomach and leaned upon it, and killed her. In the morning she was found slain. Mention of that was made to the Prophet [SAW] and he gathered the people and said: "I adjure by Allah; a man over whom I have the right, that he should obey me, and he did what he did, to stand up." The blind man started to tremble and said: "O Messenger of Allah [SAW], I am the one who killed her. She was my Umm Walad and she was kind and gentle toward me, and I have two sons like pearls from her, but she used to slander and defame you a great deal. I forbade her, but she did not stop, and I rebuked her, but she did not pay heed. Finally, I mentioned your name and she slandered you, so I went and got a dagger which I thrust into her stomach, and leaned on it until I killed her. The Messenger of Allah [SAW] said: "I bear witness that her blood is permissible." (Sahih)



UN human rights declaration

Article 18

Everyone has the right to freedom of thought, conscience and religion; this right includes <u>freedom to change his religion or belief</u>, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19

Everyone has the right to <u>freedom of opinion and expression</u>; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Cairo Declaration

ARTICLE 12:

Every man shall have the right, within the framework of the Shari'ah, to free movement and to select his place of residence whether within or outside his country and if persecuted, is entitled to seek asylum in another country. The country of refuge shall be obliged to provide protection to the asylum-seeker until his safety has been attained, unless asylum is motivated by committing an act regarded by the Shari'ah as a crime.

UN human rights declaration, article 18 and 19 declares the right to freedom to change religion and freedom of opinion and expression. Muslim countries that implements sharia law or parts of sharia law has signed the human rights declaration, but they have found a loophole that allows them to continue with beheadings, killings of ex-muslims, killing homosexuals or prescribing death sentence for those who insult Islam.

The loophole is called *Cairo Declaration* (picture on the right). The human right declaration, that muslim countries signed is a special document with contains a adding paraphrase that they will follow UN human right declaration according to Cairo declaration. And article 12 in Cairo declaration recognize human right as long as it is within the "framework of sharia law". Sharia law forbids freedom to leave islam, it prescribes death sentence for homosexuality, and anyone that critique Islam (see next page). To sum it up: article 12 in Cairo declaration **outlaws** article 18 & 19 in the UN human right declaration.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 367:

(...) Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said-according to what 'Abdullah b. al-Mughith b. Abu Burda told me-'Who will rid me of Ibnu'I-Ashraf?' Muhammad b. Maslama, brother of the B. 'Abdu'l-Ashhal, said, 'I will deal with him for you, O apostle of God, I will kill him.' He said, 'Do so if you can So Muhammad b. Maslama returned and waited for three days without food or drink, apart from what was absolutely necessary. When the apostle was told of this he summoned him and asked him why he had given up eating and drinking. He replied that he had given him an undertaking and he did not know whether he could fulfil it. The apostle said, 'All that is incumbent upon you is that you should try: He said, 'O apostle of God, we shall have to tell lies.' He answered, 'Say what you like, for you are free in the matter.'

Hadith: Abu Dawud 39:4348: Chapter title: The **ruling** regarding one who reviles the prophet (pbuh):

Narrated Abdullah Ibn Abbas: A blind man had a slave-mother who used to abuse the Prophet (all and disparage him. He forbade her but she did not stop. He rebuked her but she did not give up her habit. One night she began to slander the Prophet (all and abuse him. So he took a dagger, placed it on her belly, pressed it, and killed her. A child who came between her legs was smeared with the blood that was there. When the morning came, the Prophet (all all all and about it. He assembled the people and said: I adjure by Allah the man who has done this action and I adjure him by my right to him that he should stand up. Jumping over the necks of the people and trembling the man stood up. He sat before the Prophet (all and abuse and I rebuked her, but she did not stop, and I rebuked her, but she did not abandon her habit. I have two sons like pearls from her, and she was my companion. Last night she began to abuse and disparage you. So I took a dagger, put it on her belly and pressed it till I killed her. Thereupon the

Prophet (ماليوالله) said: Oh be witness, no retaliation is payable for her blood. (Sahih) Also in: Abu Dawud 39:4349

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 597: the apostle had killed some of the men in Mecca who had satirized and insulted him and that the Quraysh poets who were left - Ibn al-Ziba'ra and Hubayra b. Abu Wahab - had fled in all directions.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 551: He had two singing-girls Fartana and her friend who used to sing satirical songs about the apostle, so he ordered that they should be killed with him. Another was al-Huwayrith b. Nuqaydh b. Wahb b. 'Abd b. Qusayy, one of those who used to insult him in Mecca



Hadith: Abu Dawud 14:2678: Chapter: Killing A Captive

Without Inviting Him To Islam: Narrated Sa'id ibn Yarbu' al-Makhzumi: The Prophet (المحلولة) said: on the day of the conquest of Mecca: There are four persons whom I shall not give protection in the sacred and non-sacred territory. He then named them. There were two singing girls of al-Maqis; one of them was killed and the other escaped and embraced Islam. Abu Dawud said: I could not understand its chain of narrators from Ibn al-'Ala' as I liked.

Also: Hadith: Abu Dawud 14:2677, Abu Dawud 14:2578 Abu Dawud 43:4346, an-Nasa'i 5:37:4072, Abu-Dawud 39:4345, Sahih Bukhari 4:56:814:

"The life of Muhammad", al-Sira, Ibn Kathir, vol 3, page 403:

(Ibn Ishaq continued) "After this man had accepted Islam, the Messenger of God (SAAS) had sent him out to collect charity contributions, in the company of one of the aqzr. With him also he took a freed-man he had. Later he became angry with the freed-man, killed him and apostatized and became a polytheist again. He had two female singers, Fartana and a friend, who would sing songs mocking the Messenger of God (SAAS) and the Muslims. This was why the Messenger of God (SAAS) condemned him and the two singers to death. He was killed while he clutched the hangings of the kacba. Aha Barza al-Aslami and Sacid h. Hnrayth d-Makhziimi participated in executing hi. One of his women singers was killed, while the other was granted clemency."

Hadith: Abu Dawud 14:2677: Chapter: Killing A Captive Without Inviting Him To Islam: Narrated Sa'd: On the day when Mecca was conquered, the Messenger of Allah (عليه والله عليه) gave protection to the People except four men and two women and he named them. Ibn AbuSarh was one of them. (...) (Sahih)



Article: Independent: "Bangladeshi village burned down after 'Prophet Mohammed insulted' in resident's Facebook post" (2017)

Article: Independent: "Teenage Christian boy arrested for sharing 'blasphemous' Facebook post in Pakistan" (2016)

Article: The times of Irreal: "Pakistan to execute mother of 5 sentenced for blasphemous" (2014)

Article: The times of Israel: "Pakistan to execute mother of 5 sentenced for blasphemy" (2014)

Article: Independent: "Christian man charged with blasphemy in Pakistan 'for insulting Muhammad' in Whatsapp poem" (2016)

Article: Fox News: "Facebook blasphemy: Pakistani man sentenced to death for insulting Prophet Muhammad" (2017)

Article: Independent: "Woman and two children killed by mob in riots over 'blasphemous' Facebook post in Pakistan" (2014)

Article: Express: "Pakistani man sentenced to death for sharing content about prophet Mohammad on Facebook" (2017)

Article: Independent: "Pakistani man jailed for 13 years over 'religiously offensive' Facebook post" (2016)

Article Gulf news: "Pakistan court bans Facebook over Prophet Mohammad cartoon page" (2010)

Article: Independent: "Pakistani teenage boy cuts off own hand after imam 'accused him of blasphemy" (2016)

Article: Independent: "Pakistan: 14 killed in bomb attacks on two churches in Lahore" (2015)

Article: Express: "Muslim lynch mob 'chases Christians from homes' demanding they convert to Islam" (2016)

Article: Independent "Pakistan church blast: Beleaguered Christians fear Peshawar bombing will not be the last" (2013)

Article: The Guardian: "Pakistan church bomb: Christians mourn 85 killed in Peshawar suicide attack" (2013)

Article: Independent: "Suicide bombers kill at least 13 in attacks on Christian colony and court in Pakistan" (2016)

Tafsir Quran 9:30 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers

Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah, the Exalted. As for the Jews, they claimed that 'Uzayr was the son of God, Allah is free of what they attribute to Him. As for the misguidance of Christians over 'Isa, it is obvious. This is why Allah declared both groups to be liars, (That is their saying with their mouths), but they have no proof that supports their claim (...)





Article: BBC: "Pakistan asks Facebook to help fight blasphemy" (2017)

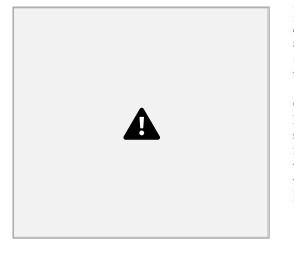
Article: The Guardian: "Pakistan asks Facebook and Twitter to help identify blasphemers" (2017)

Two and six month later:





The Guardian "Pakistan: man sentenced to death for blasphemy on Facebook" (2017)
The independent: "Bangladeshi village burned down after 'Prophet Mohammed insulted' in resident's Facebook post" (2017)



Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 607-609: 11.10 The agreement is also violated (...) if one of the subject people: (...) (5) or mentions something impermissible about Allah, the Prophet (), or Islam."

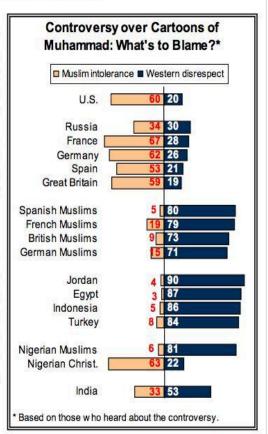
Quran 33:60-61: If the hypocrites, and those in whose hearts is a disease (evil desire for illegal sex), and those who spread false news among the people in Al-Madinah stop not, We shall certainly let you overpower them: then they will not be able to stay in it as your neighbours but a little while. Accursed, they shall be seized wherever found, and killed with a (terrible) slaughter.

Seeing the World Differently: The Cartoon Controversy

With just a few exceptions, there is broad public awareness of the dispute over publication of cartoons with the image of the prophet Muhammad. In most populations surveyed, more than 80% had heard of the controversy, and this figure rises to more than 90% in Jordan, Egypt, and among Muslims in Great Britain, Germany and France. But in the U.S., just 65% had heard of the dispute, and in China only 23% were aware of the issue.

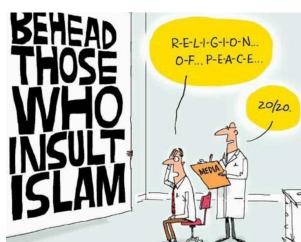
By wide margins, Westerners who had heard of the controversy believe that Muslim intolerance is principally to blame for the controversy, while Muslims, by even more lopsided majorities, see Western disrespect for the Islamic religion as the root of the problem. The clashing points of view are seen clearly in Nigeria, where 81% of Muslims blame the controversy on Western disrespect and 63% of Christians say Muslim intolerance is to blame.

On this issue, unlike many others, Europe's Muslim minorities share the perspective of their fellow Muslims in Muslim nations. Among those who are aware of the dispute, more than seven-in-ten Muslims in Spain (80%), France (79%), Great Britain (73%) and Germany (71%) say Western disrespect for Islam spurred the conflict.



Pew Research Center: "Muslim Americans: Middle Class and Mostly Mainstream" (2007). Full report here (p. 21)





Video 1: Sweden's prime minister "We never criticized Islam & will never do so. We have the biggest respect for it" (Background info: Saudi Arabia did not appreciate when Sweden criticized them on human rights issues)

Video 2: Barack Obama: "The future must not belong to those who slander the prophet of Islam" (long v. here)

Video 3: Hillary Clinton apologizing for an amateur youtube video on internet about Islam.

Video 4: David Cameron (UK): "a minority that seeks to hijack this great religion"

Video 5: Pope Francis: It is not right to equate Islam with violence (31/7, 2016)

What is the Stockholm syndrome?

Hadith: Sahih Bukhari 3:48:829: On that day Allah's Apostle ascended the pulpit and requested that somebody support him in punishing 'Abdullah bin Ubai bin Salul. Allah's Apostle said, 'Who will support me to punish that person ('Abdullah bin Ubai bin Salul) who has hurt me by slandering (speak bad) the reputation of my family? By Allah, I know nothing about my family but good, and they have accused a person about whom I know nothing except good, and he never entered my house except in my company.' Sad bin Mu'adh got up and said, 'O Allah's Apostle! by Allah, I will relieve you from him. If that man is from the tribe of the Aus, then we will chop his head off

Hadith: Bulugh al-Maram 1033 (p. 389):
Narrated (Ibn 'Abbas) (Abbas): "A blind man had a slave-woman who gave birth to his child and she was reviling the Prophet and speaking evil of him. He forbade her but she did not desist. One night he took a pickax, put it on her belly and leaned on it killing her. The Prophet was informed about that and said, "Be witness that the spilling of her blood is lawful (with impunity) (free from punishment)." (1) [Reported by Abu Da'ud and its narrators are reliable].

(1)Footnote in the text (page 389): This Hadith amply clarifies that anyone uttering words of abuse about the Prophet is punishable with death.

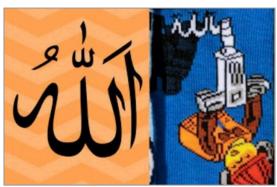
Stockholm Syndrome:

A psychological phenomenon in which hostages express empathy and have positive feelings towards their captors, sometimes to the point of defending them.









Article: The Independent: "Muslims burn piles of Pampers nappies and call for a ban because cartoon cat's whiskers printed on them 'look like the Arabic spelling of Mohammed" (2018)

Article: The Independent: "H&M remove range of children's socks because pattern 'resembles Allah written in Arabic upside-down' weeks after 'monkey' hoodie controversy" (2018)

Article: The Independent: "H&M recall a range of socks after pattern appears to resemble the word Allah written in arabic upside-down" (2018)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 607-609:

The agreement is also violated (...) if one of the subject people:

- (1) commits adultery with a Muslim woman or marries her:
- (2) conceals spies of hostile forces;
- (3) leads a Muslim away from Islam;
- (4) kills a Muslim:
- (5) or mentions (speak) something impermissible (bad) about Allah, the Prophet (), or Islam."

Tafsir Quran 9:31 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

Fighting the Jews and Christians is legislated because They are Idolators and Disbelievers
Allah the Exalted encourages the believers to fight the polytheists, disbelieving Jews and Christians, who uttered this terrible statement and utter lies against Allah (...) Adi went to the Messenger of Allah wearing a silver cross around his neck. The Messenger of Allah recited this Ayah; (They took their rabbis and their monks to be their lords besides Allah). 'Adi commented, "I said, 'They did not worship them." The Prophet said, (Yes they did. They (rabbis and monks) prohibited the allowed for them (Christians and Jews) and allowed the prohibited, and they obeyed them. This is how they worshipped them.)

Hadith: Sahih Bukhari 4:53:369: Narrated `Abdur-Rahman bin `Auf: While I was standing in the row on the day (of the battle) of Badr, I looked to my right and my left and saw two young Ansari boys, and I wished I had been stronger than they. One of them called my attention saying, "O Uncle! Do you know Abu Jahl?" I said, "Yes, What do you want from him, O my nephew?" He said, "I have been informed that he abuses Allah's Messenger (Allah's). By Him in Whose Hands my life is, if I should see him, then my body will not leave his body till either of us meet his fate." I was astonished at that talk. Then the other boy called my attention saying the same as the other had said. After a while I saw Abu Jahl walking amongst the people. I said (to the boys), "Look! This is the man you asked me about." So, both of them attacked him with their swords and struck him to death and returned to Allah's Apostle to inform him of that. Allah's Messenger (Allah's) asked, "Which of you has killed him?" Each of them said, "I Have killed him." Allah's Messenger (Allah's) asked, "Have you cleaned your swords?" They said, "No." He then looked at their swords and said, "No doubt, you both have killed him and the spoils (reward) of the deceased will be given to Mu`adh bin `Amr bin Al-Jamuh." The two boys were Mu`adh bin 'Afra and Mu`adh bin `Amr bin Al-Jamuh.

Also in: Hadith: Sahih Muslim 19-4341

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 263, v. 389: Abu Bakr was enraged and hit Fihnas hard in the face, saying, "Were it not for the treaty between us I would cut off your head, you enemy of Allah!". Finhas immediately went to the apostle and said, "Look, Muhammad, at what your companion has done". The apostle asked Abu Bakr what had impelled him to do such a thing and he answered: "The enemy of

Allah spoke blasphemy. He alleged that Allah was poor and that they were rich and I was so angry that I hit his face."

Quran 9:12-15: But if they violate their oaths after their covenant, and attack your religion with disapproval and criticism, then fight (you) the leaders of disbelief (chiefs of Quraish pagans of Makkah) - for surely their oaths are nothing to them - so that they may stop (evil actions). Will you not fight a people who have violated their oaths (pagans of Makkah), and intended to expel the Messenger while they did attack you first? Do you fear them? Allah has more right that you should fear Him if you are believers. Fight against them so that Allah will punish them by your hands and disgrace them and give



you victory over them and heal the breasts of a believing people, And remove the anger of their (believers') hearts.

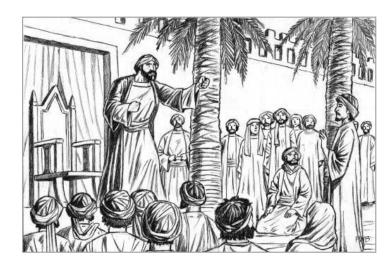
"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 675: Abu Afak was one of the B. Amr b. Auf of the B. Ubayda clan. He showed his disaffection when the apostle killed al-Harith b. Suwayd b. Samit and said: "Long have I lived but never have I seen an assembly or collection of people more faithful to their undertaking and their allies when called upon than the sons of Qayla when they assembled, men who overthrew mountains and never submitted, a rider who came to them split them in two (saying) "Permitted", "Forbidden", of all sorts of things. Had you believed in glory or kingship you would have followed Tubba." The apostle said, "Who will deal with this rascal for me?" Whereupon Salim b. Umayr, brother of B. Amr b. Auf, one of the "weepers", went forth and killed him. (...) "Take that Abu Afak in spite of your age!"

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 675-676:

'UMAYR B. 'ADIY'S JOURNEY TO **KILL 'ASMA**' D. MARWAN

She was of B. Umayya b. Zayd. When Abu 'Afak had been killed she displayed disaffection. 'Abdullah b. al-Harith b. al-Fudayl from his father said that she was married to a man of B. Khatma called Yazid b. Zayd. Blaming Islam and its followers she said: I despise B. Malik and al-Nabit And 'Auf and B. al-Khazraj. You obey a

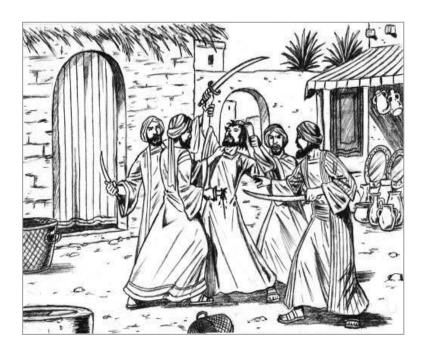
stranger who is none of yours, One not of Murad or Madhhij.' Do you expect good from him after the killing of your chiefs Like a hungry man waiting for a cook's broth? Is there no man of pride who would attack him by surprise And cut off the hopes of those who expect aught from him? (...) When the apostle heard what she (Asma D. Marwan) had said he said, "Who will rid me of Marwan's daughter?" Umayr b. Adiy al-Khatmi who was with him heard him, and that very night he went to her house and killed her. In the morning he came to the apostle and told him what he had done and he [Muhammad] said, "You have helped God and His apostle, O Umayr!" When he asked if he would have to bear any evil consequences the apostle said, "Two goats won't butt their heads about her"



The murder of Kab al-Ashraf - a poet that criticised Muhammad

Hadith: Sahih Bukhari 5:59:369: Allah's Apostle said, "Who is willing to kill Ka'b bin Al-Ashraf who has hurt Allah and His Apostle?" Thereupon Muhammad bin Maslama got up saying, "O Allah's Apostle! Would you like that I kill him?" The Prophet said, "Yes," Muhammad bin Maslama said, "Then allow me to say a (false) thing (i.e. to deceive Kab)." The Prophet said, "You may say it." [...] When Muhammad got a strong hold of him, he said (to his companions), "Get at him!" So they killed him and went to the Prophet and informed him.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 367: Then he composed amatory verses of an insulting nature about the Muslim women. The apostle said will rid me 'Who of Ibnu'I-Ashraf?' Maslama 'Abdu'l-Ashhal, said, 'I will deal I will kill him.' He said, 'Do so if you can. (...) The apostle said, 'All vou should try: He said, 'O apostle of God, we shall have to tell lies.' He (prophet) answered, 'Say what you like, for you are free in the



al-Tabari vol. 7, page 94-97: The Story of Ka'b b. al-Ashraf

Ka'b b. al-Ashraf, was a man of (the tribe of) Tayyi', one of the Banu Nabhan, and his mother was from the (Jewish clan of) Banu al-Nadir. When the news reached him, he said, "Alas! Is this true? Can Muhammad have killed these people whom these two men (meaning Zayd b. Harithah and 'Abd Allah b. Rawahah) have named? These are the nobles of the Arabs and the kings of men! By God, if Muhammad has killed these people, then the belly of the earth is a better place for us than its surface!" (...) Then Ka'b b. al-Ashraf went back to Medina and composed the following amatory poem on Umm al-Fadl bt. al-Harith (...) Then he composed love poetry on some of the women of the Muslims, causing them offence. (...) The Prophet said, "Who will rid me of Ibn al-Ashraf?" Muhammad b. Maslamah, the brother of the Banu 'Abd al-Ashhal, said, "I will rid you of him, O Messenger of God. I will kill him." (...) he said, "we shall have to tell lies.", "Say what you like," he (the Prophet) replied. (...) Then they said to him, "Would you like to walk with us, Ibn al-Ashraf, to Shi'b al- 'Ajuz, so that we can talk there for the rest of the night?" "If you like," he said. (...) Then he said, "Strike the enemy of God!" Their swords rained blows upon him (...) The next morning, the Jews were in a state of fear on account of our attack upon the enemy of God, and there was not a Jew there but feared for his life. The Messenger of God said, "Whoever of the Jews falls into your hands, kill him."

Was prophet Muhammad and the first caliph Abu Bakr tolerant towards other religions?

The Quran allows you to mock other religions and their God(s), the condition is that they mock Allah first:

Quran 6:108: And insult not those whom they (disbelievers) worship besides Allah, lest they insult Allah wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.

Abu Bakr (companion of the prophet and first caliph of the Islamic caliphate):

al-Tabari, vol. 8, page 76 (Islam's greatest historian, first commentary of the Quran, scholar, imam etc.):
Abu Bakr said, "Go suck the <u>clitoris</u> of al-Lat! "-al-Lat was the idol of Thagif, which they used to worship

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 502: Quraysh have come out with their milch-camels clad in leopard skins swearing that you shall never enter Mecca by force. By God I think I see you deserted by these people (here) tomorrow.' Now Abu Bakr was sitting behind the apostle and he said, 'Suck al-Lat's nipples! Should we desert him?'

Prophet Muhammad's turn:

Fatwa 121823, holy regulation prescribed by scholars at IslamQA.info/en:

"It was narrated from Ubayy ibn Ka'b that a man boasted in an ignorant manner of his tribal lineage, so he told him to bite his father's male member, and he did not use a metaphor. The people looked askance at him, so he said to the people: I can see what you are thinking, and I can only say this: that the Messenger of Allah (blessings and peace of Allah be upon him) instructed us: "If you hear someone boasting in an ignorant manner of his tribal lineage, then tell him to bite his father's male member, and do not use a metaphor."

Narrated by Ahmad (35/157); classed as hasan by the commentators on al-Musnad.

It was narrated from Ubayy (may Allah be pleased with him) that a man boasted of his tribal lineage, and Ubayy told him to bite his father's male member, and they said: You were never given to obscene speech! He said: We were instructed to do that.

Narrated by Ahmad (35/142); classed as hasan by the commentators on al-Musnad and as saheeh by al-Albaani in Saheeh al-Jaami'."

The above information is based on the following report, but they have hidden the information in false translation to save the face of Muhammad:

Hadith: Al-Adab Al-Mufrad 41:963: 'Utayy ibn Damura said, "I saw a man with my father who was consoling another man in the way people used to console each other in the Jahiliyya. My father bit him and would not use his kunya. His companions looked at my father and he said, 'It appears that you disapprove of that.' He said, 'I will never respect anyone who does this! I heard the Prophet, may Allah bless him and grant him peace, say, "If someone consoles people in the way people consoled each other in the days of the Jahiliyya, then bite him, and do not use his kunya." (Sahih)

al-Tabari, vol. 6, page 93-102 (Islam's greatest historian, first commentary of the Quran, scholar etc.): Quraysh Begin to Oppose the Messenger of God

Ibn Humayd-Salamah-Ibn Ishaq: The Messenger of God proclaimed God's message openly and declared Islam publicly to his fellow tribesmen. When he did so, they did not withdraw from him or reject him in any way, as far as I have heard, until he spoke of their gods and denounced them. When he did this, they took exception to it and united in opposition and hostility to him, except for those of them whom God had protected from error by means of Islam. The latter were few in number and practiced their faith in secret. His uncle Abu Talib was friendly to him, however, and protected him and shielded him from harm. The Messenger of God continued to do God's work and to proclaim his message, undeterred by anything. When Quraysh saw that he would not give them any satisfaction, they objected to his departing from their ways and denouncing their gods, and, seeing that Abu Talib protected him, shielded him from harm, and would not hand him over to them, a number of the nobles of Quraysh, consisting of such men as 'Utbah b. Rabi'ah, Shaybah b. Rabi'ah, Abu al-Bakhtari b. Hisham, al-Aswad b. al-Muttalib, al-Walid b. al-Mughirah, Abu Jahl b. Hisham, al-'As b. Wail, and Nubayh and Munabbih, the sons of al-Hajjaj, 149 went to Abu Talib and said, "Abu Talib, your nephew has reviled our gods, denounced our religion, derided our traditional values and told us that our forefathers were misguided. Either curb his attacks on us or give us a free hand to deal with him, for you are just as opposed to him as we are, and we will deal with him for you." Abu Talib gave them a mild answer and declined courteously, and they left him. The Messenger of God continued as before, proclaiming the faith of God and summoning people to it.

- (...) They sent one of their number, whose name was al-Muttalib, '5° to Abu Talib to ask permission for them to enter. He said, "Here are the shaykhs and nobles of your tribe asking permission to visit you." He told him to ask them to come in, and when they had done so they said, "Abu Talib, you are our elder and our chief, so give us justice against your nephew and order him to desist from reviling our gods, and we will leave him to his god." Abu Talib sent for the Messenger of God, and when he came in he said, "Nephew, here are the shaykhs and nobles of your tribe. They have asked for justice against you, that you should desist from reviling their gods and they will leave you to your god." "Uncle," he said, "shall I not summon them to something which is better for them than their gods?" "What do you summon them to? "he asked. He replied, "I summon them to utter a saying through which the Arabs will submit to them and they will rule over the non-Arabs."
- (...) Abu Kurayb and Ibn Waki '- Abu Usamah- al-Amash- 'Abbad- Sa'id b. Jubayr- Ibn 'Abbas: When Abu Talib fell ill, a number of Quraysh visited him, among them Abu Jahl, who said, "Your nephew is reviling our gods and doing and saying all sorts of things. Why do you not send for him and forbid him to do this?" He sent for him, and the Prophet came and entered the room. There was just room for one man to sit between Abu Talib and his visitors, and Abu Jahl, being afraid that Abu Talib would be more sympathetic to him if he sat beside him, leapt up and sat in that place himself, so that the Messenger of God could not find anywhere near his uncle to sit down and had to sit by the door. Abu Talib said to him, "Nephew, how is it that your tribe are complaining of you and claiming that you are reviling their gods and saying this, that, and the other?" They showered accusations upon him, and then the Messenger of God spoke and said, "Uncle, I want them to utter one saying. If they say it, the Arabs will submit to them and the non-Arabs will pay the jizyah " to them."
- (...) Ibn Humayd-Salamah- Muhammad b. Ishaq-Y ahya b. 'Ur- wah b. al-Zubayr- his father Urwah-'Abdallah b. 'Amr b. al- 'As:159 I said to him," 'What was the worst attack you saw by Quraysh upon the Messenger of God when they openly showed their enmity to him?" He replied, "I was with them when their no- bles assembled one day in the Hijr and discussed the Messenger of God. They said, 'We have never seen the like of what we have endured from this man. He has derided our traditional values, abused our forefathers, reviled our religion, caused division among us, and insulted our gods. We have endured a great deal from him,' or words to that effect. While they were saying this, the Messenger of God suddenly appeared and walked up and kissed the Black Stone. Then he passed by them while performing the circumambulation, and as he did so they made some slanderous remarks about him. I could see from the Messenger of God's face that he had heard them, but he went on. When he passed the second time they made similar remarks, and I could see from his face that he had heard them, but again he went on. Then he passed them the third time, and they made similar remarks; but this time he stopped and said, 'Hear, men of Quraysh. By Him in whose hand Muhammad's soul rests, I have brought you slaughter.' They were gripped by what he had said, and it was as though every man of them had a bird perched on his head;' even those of them who had been urging the severest measures against him previously spoke in a conciliatory way to him, using the politest expressions they could think of and said 'Depart in true guidance Abu al-Oasim by God you were never

ignorant.' "The Prophet left, and the next day they gathered in the Hijr, and I ('Abdallah b. 'Amr b. al-'As) was again present. They said to one another, 'You were talking about the unpleasantness which you have endured and the things which Muhammad has done to you, but when he openly said something disagreeable you shrank from him.' While they were saying this, the Messenger of God suddenly appeared, and they leapt upon him as one man and surrounded him, saying, 'Is it you who says this and that?' repeating what they had heard of his denunciation of their gods and their religion. The prophet said, 'Yes, I am the one who says that."' "Then I saw one of them grabbing his cloak, but Abu Bakr stood in front of him weeping and saying, 'Woe upon you all! Would you kill a man because he says, My Lord is God?"" Then they left him, and that is the worst thing I ever saw Quraysh do to him."

Vandalize graves & religious symbols

Hadith: Sahih Muslim 4:1081: The Messenger of Allah (said: Let there be curse of Allah upon the Jews and the Christians for they have taken the graves of their apostles as places of worship.

Hadith: Tirmidhi 2:5:1049:_"Ali said to Abu what the Prophet dispatched me: "That you not leave an elevated grave without leveling it, nor an image without erasing it." (Sahih)



Hadith: Sahih Bukhari 3:30:92: The Prophet (dliple) came to Medina and ordered a mosque to be built and said, "O Bani Najjar! Suggest to me the price (of your land)." They freely). So, the Prophet (ordered the graves of the pagans (disbelievers) to be dug out and the land to be leveled

Video 1: *vandalising graves* Video 2: CBN news; vandalising churches

Hadith: Sahih Muslim 4:2115: Abu'l-Hayyaj al-Asadi told that 'Ali (b. Abu Talib) said to him: Should I not send you on the same mission as Allah's Messenger (عليه sent me? Do not leave an image without obliterating it, or a high grave without levelling It.

Hadith: Abu Dawud 20:3212: Ali said to me: I am sending you on the same mission as the Messenger of Allah (sent me that I should not leave a high grave without leveling it and an image without obliterating it.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised edition), p. 607-609:

11.5 Such non-Muslim subjects are obliged to comply with Islamic rules that pertain to the safety and indemnity oflife, reputation, and property. In addition, they: (6) are forbidden to openly display wine or pork, (A: to ring church bells or display crosses,) recite the Torah or Evangel aloud, or make public display of their funerals and feastdays; (7) and are forbidden to build new churches.

Hadith: Sahih Bukhari 3:43:658: The Prophet (entered Mecca and (at that time) there were three hundred-and-sixty idols (religious symbols of Gods) around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 552: [1.1. from 'Abdullah b. Abu Bakr from 'Ali b. 'Abdullah b. 'Abbas: The apostle Mecca on the day of the conquest and it contained 360 idols (religious symbols of Gods) which Iblis' had strengthened with lead. The apostle was standing by them with a stick in his hand, saying, noon prayer on the day of the conquest he ordered that all the idols which were round the Ka'ba should be collected and burned with fire and broken up.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 587-588: We shall fight as long as we live. Till you turn to Islam, humbly seeking refuge. We will fight not caring whom we meet. Whether we destroy ancient holdings or newly gotten gains. How many tribes assembled against us. Their finest stock and allies! They came at us thinking they had no equal And we cut off their noses and ears With our fine polished Indian swords, Driving them violently before us. To the command of God and Islam Until religion is established, just and straight, and Al-Lat and al-'Uzza and Wudd are forgotten. And we plunder them of their necklaces and earrings. For they had become established and confident¹, And he who cannot protect himself must suffer disgrace.

The meaning of this hemistich may be: 'And then they professed (Islam) and had peace'

Muhammad made an exception for idols portraying Jesus:

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 552:: [1.1. from 'Abdullah b. Abu Bakr from 'Ali b. 'Abdullah b. 'Abbas: The apostle Mecca on the day of the conquest and it contained 360 idols which Iblis' had strengthened with lead. The apostle was standing by them with a stick in his hand, saying,

'The truth has come and falsehood has passed away; verily falsehood is sure to pass away' (Sura 17.82). Then he pointed at them with his stick and they collapsed on their backs one after the other. When the apostle prayed the noon prayer on the day of the conquest he ordered that all the idols which were round the Ka'ba should be collected and burned with fire and broken up. Fadala b. al-Mulawwih al-Laythi said commemorating the day of the conquest:

Had you seen Muhammad and his troops. The day the idols were smashed when he entered, You would have seen God's light become manifest And darkness covering the face of idolatry.

1.1. from Hakim b. 'Abbiid b. Hanif and other traditionalists: Quraysh had put pictures in the Ka'ba including two of Jesus son of Mary and Mary (on both of whom be .peace!). I. Shihiib said: Asma' d. Shaqr said that a woman of Ghassan joined in the pilgrimage of the Arabs and when she saw the picture of Mary in the Ka'ba she said, 'My father and my mother be your ransom! You are surely an Arab woman!' **The apostle ordered that the pictures should be erased except those of Jesus and Mary.**

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 774: A traditionalist told me that the apostle entered the temple on the day of the occupation, and saw the figures of angels and other beings and a picture of Abraham with divining arrows in his hand. 'God slay them,' he said, 'they have pictured our shaykh as a man divining with arrows. What has Abraham to do with such things? "Abraham was not a Jew nor a Christian, but was a hanif, a Muslim, and was not a polytheist" (3.60). 'Then he gave orders that all those pictures should be erased. [Azraqi, Mecca, 1352, 104 ult., records a tradition that the picture of Jesus and Mary was retained by the prophet.]

Punishing homosexuality



Article 1: Washington post: "10 countries where homosexuality may be punished by death"

Article 2: Washington post: "The state of gay rights around the world" Article 3: Daily Mail, Iran: "Gay couple are flogged more than 80 times for having sex before a woman is caned for selling alcohol in Indonesia's Sharia law province as crowd shouts 'hit them harder" (2018)

Study: Ilga: "State-sponsored homophobia" (page 37, 190-191, 2016)

Video 1: Hidden cam in mosque: "throw them from highest point" (6m)

Video 2: In a mosque: "Killing gays is compassionate" (2 min)

Video 3: Hidden cam: gay wedding cakes at muslim bakeries (5 min)

Video 4: Imam & a homosexual man discuss (2 min)

Video 5: Scholar Yousef Al-Qaradawi explains (4 min)

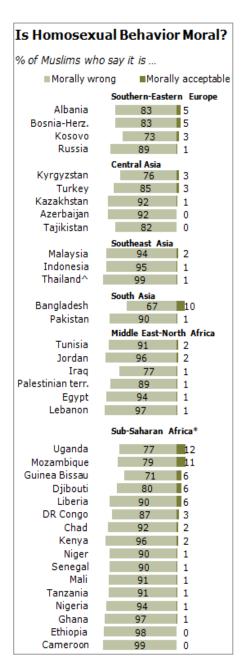
Quran 4:16: If two men among you are guilty of lewdness, punish them both.

Quran 7:80-84: "And (remember) Lut (Lot), when he said to his people: "Do you commit the worst sin such as none preceding you has committed in the 'Alamin (mankind and jinn)? Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins)." And the answer of his people was only that they said: "Drive them out of your town, these are indeed men who want to be pure (from sins)!" Then We saved him and his family, except his wife; she was of those who remained behind (in the torment). We rained down on them a rain (of stones).

Hadith: Abu Dawud 5:39:4447: The Prophet (said: If you find anyone doing as Lot's people did (homosexuality), kill the one who does it, and the one to whom it is done

Study: Pew Research Center, webpage: "The World's Muslims: Religion, Politics and Society" (page 81, 2013). Full report here.

THROWN FROM ROOFTOPS OR HIGH MOUNTAINS



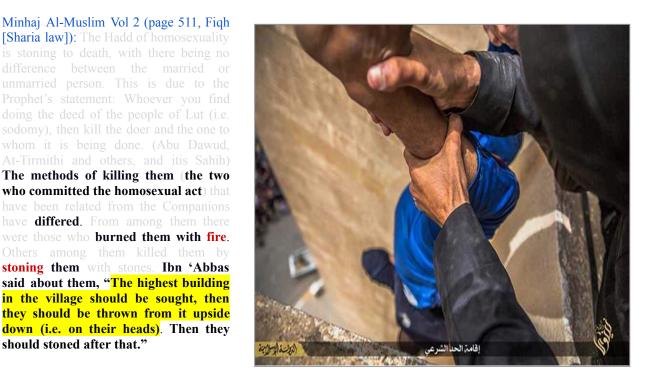
Sunnah: Bulugh al-Maram 1044 (page 395): The Prophet (said, "If you find anyone doing the deed of Lot's people, kill the one who does it and the one to whom it is done (*)

(*) Footnote in the text (page 395): even though there is no other punishment prescribed in any of the sound Ahadith except the death penalty. should be **stoned** to death. Some observe that he should be thrown from a high place. Another group is of the view that he should be set afire.



Minhaj Al-Muslim Vol 2 (page 511, Figh [Sharia law]): The Hadd of homosexuality The methods of killing them (the two who committed the homosexual act) that have differed. From among them there were those who burned them with fire. stoning them with stones. Ibn 'Abbas said about them, "The highest building

should stoned after that."



Fatwa 38622 (holy law by scholar at IslamQA.info/en:

The punishment for homosexuality: The crime of homosexuality is one of the greatest of crimes, the worst of sins and the most abhorrent of deeds, and Allah punished those who did it in a way that He did not punish other nations. It is indicative of violation of the fitrah, total misguidance, weak intellect and lack of religious commitment, 'Abd-Allah ibn 'Abbaas said: The highest point in the town should be found and the homosexual should be thrown head first from it, then stones should be thrown at him. (...) The companions of the Messenger of Allah (peace and blessings of Allah be upon him) agreed unanimously that the homosexual is to be executed (...) but they differed concerning the methods. It was narrated from Abu Bakr al-Siddeeg (may Allah be pleased with him) that he is to be burned, and from others that he is to be executed. It was narrated from some of them that a wall is to be knocked down on top of him until he dies beneath it. And it is said that both should be detained in the foulest of places until they die. It was narrated from some of them that he should be taken up to the highest place in the town and thrown down from it, to be followed with stones, as Allah did to the people of Loot (homosexuals). (...) Some of them said that a severe punishment should be carried out on him, as the judge sees fit.

al-Tabari vol. 10, page **76-77**: **Abu Bakr** (1st caliph) wrote to Khalid, "May that which God has granted you by way of blessings increase for you! (...) pursuit of those [evildoers]; so that some of them were burned and some cut to pieces and some smashed with rocks and some thrown from mountaintops.



Sharia ruling: The Fatawa Islamiyah 8 vol. (on page 199, vol 6), Amazon link here:

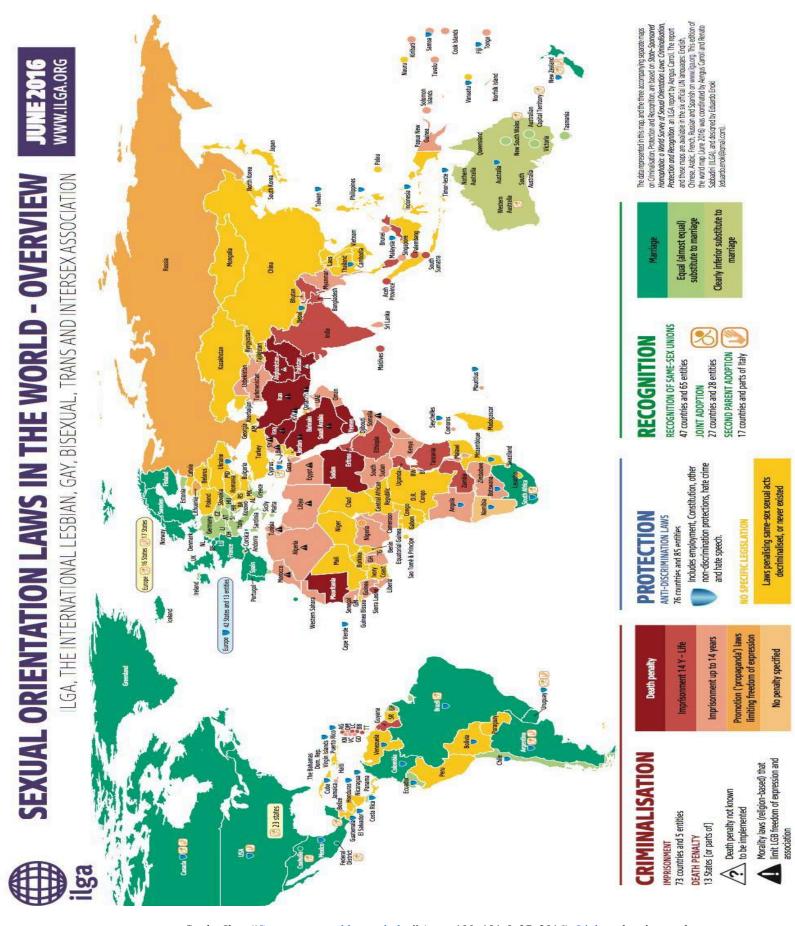
Question: "What is the ruling on sodomy [homosexuality] in Islam and what is the punishment?

Answer: "The shameful act of sodomy is one of the most repugnant of shameful acts and we seek refuge with Allah (from it). Because of it, Allah destroyed the people of Lut, peace be upon him, and punished them with a terrible punishment, turning their homes upside down and raining stones of baked clay upon them, layer upon layer, (as Allah said): "marked from your Lord and they are not ever far from the wrongdoers."

"It has been reported from the Companions, may Allah be pleased with them, that the punishment for one who does that or allows it to be done to him is that he be killed. Or, tobe **burnt** or to be **stoned**. Or, to be thrown from the highest point (mountain, tower, lofty building etc.), then to follow it with stoning."

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition) p. 610: 12.1 The legal penalty is obligatorily imposed upon anyone who fornicates or commits sodomy (homosexuality) (A: provided it voluntarily; no matter whether the person is a Muslim, non-Muslim subject of the Islamic state, or someone who has left Islam.

Hadith: Bulugh al-Maram 10:1255: the Messenger of Allah () said: "Whoever you find doing as the people of Lot did (i.e. homosexuality), kill the one who does it and the one to whom it is done, and if you find anyone having sexual intercourse with animal, kill him and kill the animal." Related by Ahmad and the four Imams with a trustworthy chain of narrators.



Study: Ilga: "State-sponsored homophobia" (page 190, 191 & 37, 2016). Link to the picture above

Islamic governments persecuting homosexuals











Article 1: The Guardian: "Indonesian police arrest more than 140 men at alleged gay sauna party" (2017)

Article 2: The New York Times: "Indonesia Police Arrest 141 Men Accused of Having Gay Sex Party" (2017)

Article 3: Human Rights Watch: "They Have Long Arms and They Can Find Me" (Chechen Republic, 2017)

Article 4: BBC: "Chechen police 'kidnap and torture gay men' - LGBT activists" (2017)

Article 5: Washington post: "Here is 10 countries where homosexuality may be punished by death" (2016)

Fatwa 38622 (holy law by scholar at IslamQA.info/en:

The punishment for homosexuality

(...) The companions of the Messenger of Allah (peace and blessings of Allah be upon him) agreed unanimously that the homosexual is to be executed (...) but they differed concerning the methods. It was narrated from Abu Bakr al-Siddeeq (may Allah be pleased with him) that he is to be burned, and from others that he is to be executed. It was narrated from some of them that a wall is to be knocked down on top of him until he dies beneath it. And it is said that both should be detained in the foulest of places until they die. It was narrated from some of them that he should be taken up to the highest place in the town and thrown down from it, to be followed with stones, as Allah did to the people of Loot (homosexuals).



Muslim preacher who calls for beheading & burning of homosexuals to give speech in London express.co.uk

Article: Express "Muslim preacher who calls for beheading & burning of homosexuals to give speech in London" (2016)

Hadith: an-Nasa'i 6:50:5533: The Messenger of Allah [SAW] used to say: (...) O Allah, I seek refuge with You from being thrown from a high place or crushed beneath a falling wall, or drowning or being burned

Hadith: an-Nasa'i 6:50:5534: The Messenger of Allah [SAW] used to say: (...) O Allah, I seek refuge with You from old age, being thrown from a high place, being crushed by a falling wall, distress, burning and drowning.

Hadith: Ibn Majah 3:20:2561: the Messenger of Allah (who said: "Whoever you find doing the action of the people of Lut (homosexuality), kill the one who does it, and the one to whom it is done."

Article: The Guardian: "Indonesia: gay men facing 100 lashes





Indonesia: gay men facing 100 lashes for having sex

for having sex" (2017)

Hadith: Muwatta Malik 41:11: Malik related to me that he asked Ibn Shihab about someone who committed sodomy (homosexuality). Ibn Shihab said, "He is to be stoned, whether or not he is muhsan (slave)."

Hadith: Tirmidhi 3:15:1457: Chapter: What Has Been Related About The Punishment Of The Sodomite: Narrated Jabir: That the Messenger of Allah (عليه عليه) said: "What I fear most from my Ummah is the behavior of the people of Lut." (homosexuality)

Hadith: Ibn Majah 3:20:2563: It was narrated from Jabir bin Abdullah that the Messenger of Allah (مالي said: "The thing that I most fear for my nation is the action of the people of Lut." (homosexuality)

Hadith: Ibn Majah 3:20:2562: It was narrated from Abu Hurairah that the Prophet (عليوالله) said concerning those who do the action of the people of Lut: "Stone the upper and the lower, stone them both." (Hasan)

Red text = important

Hadith: Ibn Majah 39:4448: Narrated Abdullah ibn Abbas: If a man who is not married is seized committing sodomy (homosexuality), he will be stoned to death. Abu Dawud said: The tradition of 'Asim proved the tradition

Feminine men and masculine women

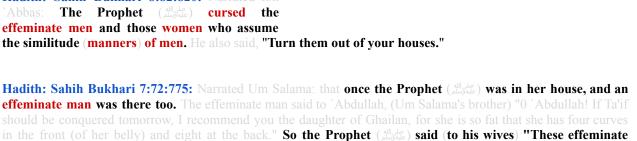
Hadith: Abu Dawud 33:4087: Narrated Abu Hurayrah: The Messenger of Allah (صلى الله) cursed the man who dressed like a woman and the woman who dressed like a man. (Sahih)

Hadith: Sahih Bukhari 7:72:774: The Prophet ر صلي الله) cursed effeminate men (those men who are and those women who assume the manners of men, and he said, "Turn them out of your houses."

Hadith: Sahih Bukhari 8:82:820: Narrated Ibn The Prophet (cursed the effeminate men and those women who assume

(men) should not enter upon you (your houses).

the similitude (manners) of men. He also said, "Turn them out of your houses."



Hadith: an-Nasa'i 3:23:2563: It was narrated from Salim bin 'Abdullah that his father said: "The Messenger of Allah said: "There are three at whom Allah will not look on the Day of Resurrection: The one who disobeys his parents, the woman who imitates men in her outward appearance, and the cuckold. And there are three who will given them." (Hasan)

Hadith: Abu Dawud 42:4912: Ibn 'Abbas said: The Prophet (May peace be upon him) cursed effeminate men (mukhannathan) and women who imitated men, saying: Put them out of your houses, and put so-and-so out. (that is to say, the effeminate men) (Sahih)

Hadith: Abu Dawud 33:4088: Ibn Abu Mulaykah told that when someone remarked to Aisha that a woman was wearing sandals, she replied: The Messenger of Allah (علي الله) cursed mannish women. (Sahih)

According to the *Quran*, the punishment for women and men is different:

Homosexuality women (lesbians) is punished by *life long imprisonment*, later that changed:

Quran 4:15: And those of your women who commit illegal sexual intercourse, take the evidence of four witnesses from amongst you against them; and if they testify, confine (imprison) (i.e. women) to houses until death comes to them

Tafsir Quran 4:15 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

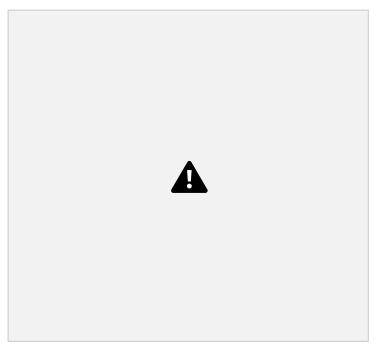
As for those of your women who commit lewdness adultery call four Muslim men of you to witness against them; and if they witness against them such lewdness then detain them in their houses and prevent them from mixing with people until the angels of death take them or until God appoints for them a way out of it. This was stipulated for them at the very beginning of Islam but then a way out was appointed for them through the stipulation that the virgin should receive a hundred lashes and be banished for a year and the married woman be stoned. The prescribed punishment was explained thus in the hadīth 'Come

In early islam, homosexuality for men is punished by beatings with sandals, later that changed:

Quran 4:16: If two men among you are guilty of lewdness, punish them both.

Tafsir Quran 4:16 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

And when two of you read wa'lladhāni or wa'lladhānni **men commit** it that is a lewd act adultery or homosexual intercourse punish them both with insults and beatings with sandals (...) This verse is abrogated by the prescribed punishment if adultery is meant by the lewd act and similarly if homosexual penetrative act is not **stoned** even if he be married; rather he is flogged and banished.







Killing dogs

The killing dogs is a usual practise that occurs in Islamic countries in a larger scale due to Muhammads teaching:

Hadith: Ibn Majah 1:1:369: It was narrated from Abu Hurairah that: The Messenger of Allah said: "Cats do not invalidate the prayer, because they are one of the things that are useful in the house." (Hasan)

Hadith: an-Nasa'i 5:42:4281: It was narrated that Az-Zuhri said: "Ibn As-Sabbaq said: "Maimunah told me that Jibril, peace be upon him, said to the Messenger of Allah 'We (Angles) do not enter a house in which there is a dog or a picture, The next day the Messenger of Allah commanded that all dogs be killed, even small dogs." (Sahih)

Hadith: an-Nasai 5:42:4284: It was narrated from Ibn 'Umar that: The Messenger of Allah commanded that all dogs be killed except dogs used for hunting or herding livestock.



met him, he said: We do not enter a house which contains a dog or a picture. When the morning came, the Prophet (abb) ordered to kill dogs. He ordered to kill the dog which guarded a small orchard, and left the dog which guarded the big orchard. (Sahih) Also in: Hadith: Sahih Muslim 24:5246



Full <u>picture</u> (UK) Facebook <u>page</u>

Article: Telegraph: "Muslim 'campaign' to ban dogs in public places - is it an Islamophobic hoax?" (2016)

Hadith: Sahih Bukhari 4:54:540: Narrated `Abdullah bin `Umar: Allah's Messenger (مطولة) ordered that the dogs should be killed.

Hadith: Tirmidhi 3:16:1488: Narrated Ibn 'Umar: "The Messenger of Allah (ملياله) ordered killing dogs, except for the hunting dog, or the dog that guards livestock." It was said to him: "Abu Hurairah would say: 'or a farm dog' so he (Ibn 'Umar) said: "Abu Hurairah had a farm." (Sahih)

Full picture (UK)

Hadith: Sahih Muslim 10:3810: Ibn 'Umar (Allah be pleased with them) reported: Allah's Messenger (مار الله ordered to kill dogs, and he sent (men) to the corners of Medina that they should be killed.

Hadith: Muwatta Malik 54:13: Malik related to me from Nafi from Abdullah ibn Umar that the Messenger of Allah, may Allah bless him and grant him peace, ordered dogs to be killed.

Hadith: Sahih Muslim 10:3811: Abdullah (b. Umar) (Allah be pleased with them) reported: Allah's Messenger (عليه وسلم) ordered the killing of dogs and we would send (men) in Medina and its corners and we did not spare any dog that we did not kill

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised edition), p. 96:

may not be eaten, when separated from them during their life (N: or after their death. As for before it is separated from them, the hair is the same as the particular animal, and all animals are pure during their life except dogs and swine).



Fun Islamic Facts 11: Muhammad's War on Dogs (David Wood)

Video: Muhammads war on dogs explained (4 min)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised edition), page 98:

e14.7 Something that becomes impure by contact (def: below) with something from dogs or swine does not become pure except by being washed seven times, one of which (recommended not to be the last) must be with purifying earth (def: e12.1 (b) mixed with purifying water, and it must reach all of the affected area. One may not substitute something else like soap or glasswort in place of earth.

(n: The contact referred to is restricted, in the Shafi'i school, to contamination by traces of moisture from dogs or swine, whether saliva, urine, anything moist from them, or any of their dry parts that have become

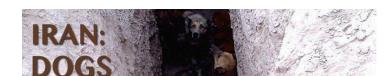
moist (Mughni al- muhtaj ila ma'rifa ma'ani alfaz al-Minhaj (y73), 1.83). (A: I f something dry such as the animal's breath or hair touches one's person, it need only be brushed away.) In the Maliki school, every living animal is physically pure, even dogs and swine (al-Fiqh 'ala al-madhahib al-arba'a (y66), 1.11) (A: and they consider the above sevenfold washing as merely a sunna). While more precautionary to follow the Shafi'i school, the dispensation exists for those who have difficulty in preventing contamination from dogs, provided their prayer with its prerequisites is considered valid in the Maliki school (dis: c6.4(end) and w14.1(6)). And Allah knows best.)



Is Dog permit in house in Islam by Dr Zakir Naik

Video: Preacher Zakir Naik about dogs

Hadith: Ibn Majah 4:28:3202: It was narrated that Ibn 'Umar said: "The Messenger of Allah (عَيْنُوسُلُه) commanded that dogs be killed." (Sahih)



Hadith: an-Nasa'i 5:42:4284: Chapter title: The Command To Kill dogs: It was narrated from Ibn 'Umar that: The Messenger of Allah commanded that all dogs be killed except dogs used for hunting or herding livestock. (Sahih)

Hadith: an-Nasa'i 5:42:4282: Chapter title: The Command To Kill dogs: It was narrated from Ibn 'Umar that: the Messenger of Allah commanded that dogs be killed, except those which were exempted. (Sahih)

Hadith: Ibn Majah 4:28:3210: It was narrated that Abu Dharr said: "I asked the Messenger of Allah (abu black dog and he said: '(It is) a devil.'

Hadith: Abu Dawud 16:2840: The Prophet of Allah (ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine (limit) yourselves to the type which is black. (Sahih)

Hadith: Abu Dawud 16:2839: The Prophet (Ally be said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one. (Sahih)

Hadith: Ibn Majah 1:5:949: Prophet (disrupted) by a black dog and a woman who has reached the age of menstruation." (Sahih)

Hadith: Sahih Muslim 4:1032:
The Messenger of 'Allah () said: (...) prayer would be cut off
by (passing of an) ass, woman,
and black Dog. I said: O Abu
Dharr, what feature is there in a
black dog which distinguish it
from the red dog and the yellow
dog? He said: O, son of my
brother, I asked the Messenger of
Allah () as you are asking me,
and he said: The black dog is a
devil.



Having a dog will make you lose two good deeds daily:

Hadith: Sahih Muslim 10:3827: Abu Huraira (Allah be pleased with him) reported Allah's Messenger (allah) as saying: He who kept a dog but not meant for hunting or watching the herd, would lose one qirat of reward every day.

Hadith: Sahih Bukhari 7:67:389: Narrated Ibn `Umar: The Prophet (said, "Whoever keeps a (pet) dog which is neither a watch dog nor a hunting dog, will get a daily deduction of two Qirat from his good deeds."

Hadith: Sahih Bukhari 7:67:391: Narrated `Abdullah bin `Umar: Allah's Messenger (said, "If someone keeps a dog neither for guarding livestock, nor for hunting, his good deeds will decrease (in reward) by two Qirats a day.'

Angels are allergic to dogs, garlic, leek, picture:

Hadith: Sahih Muslim 4:1147: the Messenger of Allah (عليه saying: He who eats of this (offensive) plant, i. e garlic, and sometires he said: He who eats onion and garlic and leek, should not approach our mosque for the angels are harmed

Hadith: an-Nasa'i 6:48:5224: Umm Salamah, the wife of the Prophet [SAW], said: "I heard the Messenger of Allah [SAW] say: 'The angels do not enter a house in which there is a small bell, or a bell

Hadith: Sahih Bukhari 4:54:450: Narrated Salim's father: Once Gabriel promised the Prophet (that he would visit him, but Gabriel did not come) and later on he said, "We, angels, do not enter a house which contains a picture or a dog."

Hadith: Sahih Bukhari 4:54:539: The Prophet (مطرالله) said, "Angels do not enter a house that has either a dog or a picture in it."

Hadith: Sahih Bukhari 7:72:843: Narrated Salim's father: Once Gabriel promised to visit the Prophet (علي) but he delayed and the Prophet (علي) got worried about that. At last he came out and found Gabriel and complained to him of his grief (for his delay). Gabriel said to him, "We do not enter a place in which there is a picture or a dog."

Hadith: Sahih Bukhari 7:72:833: Prophet said, "Angels do not enter a house in which there is a dog

7. RACISM & SLAVERY

In this chapter (*click*):

- Views of blackness & black people
- Canceling the liberation of freed slaves
- Description of the prophet as entirely white



Views of blackness & black people

Video: Racism against black muslims in muslim countries (13 min, Al Jazeera TV)

Video: Islamic Tunisia - "Black muslims treated like trash"

Video: Islamic Iraq - "Racism towards Black Muslims - blacks are called slaves and have no rights"

Article: Al Jazeera: "Black Iragis claim discrimination"

Video: Yemen - Interview: Arab muslim slave owner (hidden cam) (min 9:47-14:11 & 29:51-35:21)

Video: Islamic Pakistan - black people are fighting for equal rights

Video: Islamic Morocco: "outrage of a constant discrimination against Black Africans"

Video: Black former muslim Exposes The Anti-Black Racism in Islam

Hadith: Sahih Bukhari 8:80:745: Narrated `Abdullah: The Muslims did not free slaves as Sa'iba, but the People of the Pre-Islamic Period of Ignorance used to do so.

First *colourism* - negative attitudes & actions towards the color black:

Hadith: Ibn Majah 4:28:3210: It was narrated that Abu Dharr said: "I asked the Messenger of Allah (abu) about the all-black dog and he said: '(It is) a devil.'



Hadith: Abu Dawud 16:2839: The Prophet (said: Were dogs not a species of creature I should command that they all be killed; but kill every pure black one.

Hadith: Abu Dawud 3:921: The Prophet (ماليالله) said: Kill the two black things during prayer, the snake and scorpion. (Sahih)

Hadith: Ibn Majah 1:5:949: Prophet (said: "The prayer is severed (disrupted) by a black dog and a woman who has reached the age of menstruation." (Sahih)

Hadith: Abu Dawud 16:2840: The Prophet of Allah ordered to kill dogs, and we were even killing a dog which a woman brought with her from the desert. Afterwards he forbade to kill them, saying: Confine (limit) yourselves to the type which is black.

Hadith: Sahih Muslim 4:1032: The Messenger of 'Allah (said: (...) prayer would be cut off by (passing of an) ass, woman, and black Dog. I said: O Abu Dharr, what feature is there in a black dog which distinguish it from the red dog and the yellow dog? He said: O, son of my brother, I asked the Messenger of Allah () as you are asking me, and he said: The black dog is a devil.

Hadith: Tirmidhi 2:4:877: Messenger of Allah said: "The Black Stone (Ka'ba) descended from the Paradise, and it was more white than milk, then it was blackened by the sins of the children of Adam."

Let us now look at how black people are portrayed:

Quran 39:60: On the Day of Judgment wilt thou see those who told lies against Allah;- their faces will be turned black

Quran 3:106-107: On the Day (i.e. the Day of Resurrection (judgement day)) when some faces will become white and some faces will become black; as for

- those whose faces will become black (to them will be said):
 "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith."
- 2. And for those whose faces will become white, they will be in Allah's Mercy (Paradise)

Hadith: Tirmidhi 5:44:3136: Narrated Abu Hurairah: that regarding the saying of Allah, Most High: "The Day when We shall call together all human beings with their (respective) Imam (17:71)" the Prophet (عليه) said: "One of you will be called out to be given his record in his right hand, he will be grown in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So he will go to his companions, who can see him from afar, and they will say: 'O Allah! Bring this one to us, and let us be blessed by him.' Until he reaches them, and says to them: 'Receive the good news! For each man among you shall be the likes of this." [He (عليه) said:] "As for the disbeliever,



then his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Adam, he will given a crown, and his companions will see him and say: 'We seek refuge in Allah from the evil of this one. O Allah! Do not bring this one to us.'" He said: "So when he reaches them, they say: 'O Allah! Take him away' so they will be told: 'May Allah cast you away! Indeed for each man among you is the likes of this.'" (Hasan)

Hadith: Tirmidhi 4:12:2552: Suhaib narrated concerning His (Allah's) statement: For those who do good is the best (reward) and even more- the Prophet (s.a.w) said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise with Allah.' They will say: 'Did he not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He said: "So, by Allah, He did not grant them anything more beloved to them than looking at Him." (Sahih)

Hadith: Tirmidhi 5:44:3000: (...) On the Day when some faces will become white and some faces will become black... (3:106) until the end of the Ayah. (...)

Hadith: Mishkat vol. 3, page 117-118: Abu Darda'a reported that the Holy Prophet said: Allah created Adam when He created him. Then He stroke his right shoulder and took out white race as they were seeds, and took out a black race as if they were coals. Then He said to those who were in his right side: Towards paradise and I don't care. He said to those who were on his left shoulder: Towards the fire and I don't care.' - Ahmad.

Hadith: Mishkat vol. 1, page 146: Sayyiduna Abu Ad-Darda narrated that the Prophet said, "Allah created Aadam when He created. Then He stuck his right shoulder and brought out his white offspring as though they were ants. Again, He struck his left shoulder and brought out his black

offspring like charcoal. He said, to those on his right side, 'To paradise, and I care not.' And, to those on his left shoulder, He said, 'To hell and I care not.'

Tirmidhi 38: Narrated AbudDarda' Allah's Messenger (peace be upon him) said: Allah created Adam when He had to create him and He struck his right shoulder and there emitted from it white offspring as if they were white ants. He struck his left shoulder and there emitted from it the black offspring as if they were charcoal. He then said (to those who had been emitted) from the right (shoulder): For Paradise and I do not mind. Then He said to those (who had been emitted) from his left shoulder: They are for Hell and I do not mind. Transmitted by Ahmad.

This is a prophecy for a time when we live on earth, not on judgement day. Is it racist?:

Hadith: Tirmidhi 5:44:3187: the Messenger of Allah (about a said: "A beast will emerge from the earth. With it shall be the ring of Sulaiman and the staff of Musa. It (the beast) will brighten the face of the believer, and stamp the nose of the disbeliever with the ring, such that when the people gather to eat, it will be said to this one: 'O believer! and to that one: 'O disbeliever!'"

Tafsir Quran 27:82 (explanation, interpretation commentary of the Quran by Ibn Kathir):

It (the beast) will strike the nose of the disbelievers with the ring, and will make

- 1. the face of the believer bright (...) It will bring out with it the staff of Musa and the ring of Sulayman. There will be no believer left without it making a white spot on his face, which will spread until all his face is shining white as a result:
- 2. and there will be no disbeliever left without it making a black spot on his face, which will spread until all his face is black as a result, then when the people trade with one another in the marketplace, they will say, `How much is this, O believer' `How much is this, O disbeliever' And when the members of one household sit down together to eat, they will know who is a believer and who is a disbeliever. Then the beast will say: 'O so-and-so, enjoy yourself, for you are among the people of Paradise.' And it will say: 'O so-and-so, you are among the people of Hell,' This is what Allah says: (And when the Word

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 243: the apostle said, whoever wants to see Satan let him take a **look at Nabtal** b. al-Harith! He was a sturdy black man with long flowling hair, inflamed eyes, and dark ruddy cheeks. (...) Gabriel (the angel) came to the apostle and said, "There comes to sit with you a black man with long flowing hair, ruddy cheeks, and inflamed eyes like two copper pots. His heart is more gross than a donkey's

Hadith: Sahih Bukhari 4:52:150: Narrated Abu Huraira: While some Ethiopians were playing in the presence of the Prophet, 'Umar came in, picked up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On that the Prophet (aud up a stone and hit them with it. On the prophet (aud up a stone and hit them 'Umar! Allow them (to play)." Ma'mar (the subnarrator) added that they were playing in the Mosque.

Hadith: Sahih Bukhari 4:52:155: Narrated Aisha: (...) Abu Bakr (first caliph) came and scolded me and said girls to go away and they left. It was the day of 'Id when negroes used to play with leather shields and spears. Also in: Sahih Bukhari 2:15:70

Hadith: an-Nasa'i 2:19:1597: It was narrated that Abu Hurairah said: "Umar came in when the Ethiopians were playing in the masjid. Umar, may Allah (SWT) be pleased with him, rebuked them, but the Messenger of Allah (عليوالله) said: 'Let them be there, O Umar, for they are Banu Arfidah.'" (Sahih)

Hadith: Ibn Majah 5:35:3924 (the book in PDF, page 158-159):

It was narrated from 'Abdullah bin 'Umar concerning the dream of the Prophet (علية لله) that he (the Prophet (علية عليه)) said: "I saw a black woman with disheveled hair, who left Al-Madinah and went to stay in Al-Mahya'ah, which is Juhfah. I interpreted it as referring to an epidemic in Al-Madinah which moved to Juhfah."

Comments (page 158-159):

- a. In the beginning, the climate of Al-Madinah was not suitable. All% granted the glad tidings to his Prophet through his dream, that the epidemic of Al-Madinah would be finished, and later it happened a s he had seen in his dream.
- b. Seeing an ugly person in a dream means disease or trouble, and seeing a beautiful person means blessing and comfort.

Hadith: Tirmidhi 4:8:2290 (the book in PDF, page 329-330):

Salim bin 'Abdullah narrated from his father about the dream of the Prophet (s.a.w) who said: "I saw a black woman with unkempt hair going out of Al-Madinah, until she stood in Mabaya'ah, and it is Al-Juhfah. So I interpreted that to be an epidemic in Al-Madinah that would spread to Al-Juhfah."

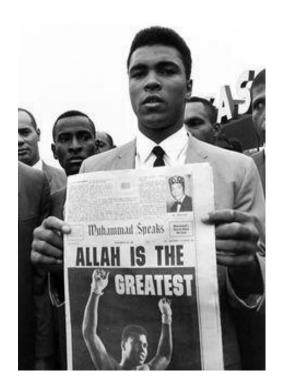
Commentary (page 329-330):

"When the Messenger of Allah inhabitants of the place contending with an epidemic-like spread of fever. It was a particularly disturbing phenomenon for the emigrants. The Prophet, therefore, supplicated to Allah to move the epidemic to Juhfah. Allah accepted the supplication. The epidemic was shown to the Prophet form of a black woman with unkempt hair.



Hadith: Sahih Bukhari 9:87:162: The Prophet said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a. I interpreted that as (a symbol of) the epidemic (sickness) of Medina being transferred to Mahai'a, namely, Al-Juhfa."

Hadith: Tirmidhi 1:46:3690: Narrated Buraidah: "The Messenger of Allah (مليالله) went out for one of his expeditions, then when he came back, a black slave girl came to him and said: 'O Messenger of Allah! I took an oath that if Allah returned you safely, I would beat the Duff before you and sing.' So the Messenger of Allah (ملياله) said to her: 'If you have taken an oath, then beat it (...) (Hasan)



Hadith: Sahih Bukhari 9:91:368: Allah's Messenger (علية وسلم الله) was staying on a Mashroba (attic room) and a black slave of Allah's Apostle was at the top if its stairs.

Hadith: Sahih Bukhari 8:73:182: Allah's Apostle was on a journey and he had a black slave called Anjasha, and he was driving the camels

Hadith: Abu Dawud 33:4094: The Prophet (Alliphia) brought Fatimah a slave which he donated to her. (Sahih)
Also in: Sahih Bukhari 3:47:759 & an-Nasai 4:31:3703

al-Tabari vol. 39, page 194: the Prophet gave him a slave as a present.

Sahih Muslim 10:3901 - Chapter title: The permissibility of selling animals for animals of the same kind and of different quality: Allah's Apostle (said: Sell him to me. And he bought him for two black slaves

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, p. 405:

You collected them, black slaves, men of no descent (origin)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 661, v. 674: so we bound him tightly and left him in charge of a young negro and told him to cut off his head if he tried to attack him.

Hadith: Abu Dawud 21:3275: Khattab was slain by Negroes in confinement.

al-Tabari, vol 32, page 146: A black negro guard stopped him during the night and demanded

Hadith: Sahih Bukhari 3:43:648: (...) Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet (صلح الله) was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for `Umar (to enter)? The slave went in, talked to the Prophet (علي وسلم) about it and came out saying, 'I mentioned you to him but he did not reply.' (...)

Hadith: Muwatta Malik 43:5: Yahya related to me from Malik from Ibn Shihab from Abu Salama ibn Abd ar-Rahman ibn Awf from Abu Hurayra that a woman from the Hudhayl tribe threw a stone at a woman from the same tribe, and she had a miscarriage. The Messenger of Allah, may Allah bless him and grant him peace, gave a judgement that a slave or slave-girl of fair complexion (black) and excellence should be given to her.

Here we see questionable treatments of black people by the two best muslims (after prophet Muhammad); <u>Abu Bakr</u> & Umar. Muhammad entrusted them for leadership after his death as the first & second caliphs of Islam:

Hadith: Sahih Bukhari 4:52:150: While some Ethiopians were playing in the presence of the Prophet, 'Umar (2nd caliph) came in, picked up a stone and hit them with it. On that the Prophet (all be a said, "O 'Umar' Allow them (to play)."

Hadith: Sahih Bukhari 4:52:155: Narrated Aisha: (...) Abu Bakr (1st caliph) came and scolded me and said protestingly, "Instrument of Satan_in the presence of Allah's Messenger (Allah's Messenger (Allah'

Hadith: Sahih Bukhari 9:89:256: Allah's Apostle said, "You should listen to and obey, your ruler even if he was an Ethiopian (black) slave whose head looks like a raisin."

Hadith: Sahih Muslim 7:2977: Allah's Messenger (Allah's said so many things, and I heard him saying: If a slave having some limb of his missing and having dark complexion (black) is appointed to govern you according to the Book of Allah the Exalted listen to him and obey him.

Hadith: Sahih Bukhari 2:26:666: Allah's Apostle said, "Dhus Suwaiqatain (the thin legged man) from Ethiopia will demolish the Ka'ba." (holy black stone)



Hadith: Ibn Majah 4:27:3178: It was narrated that Rafi' bin Khadij said: "We were with the Prophet (عَالَوْهُ) on a journey, and I said: 'O Messenger of Allah, we are (sometimes) on military campaigns, and we have no knife with us.' He said: '(Use) whatever causes the blood to flow, mention the Name of Allah and eat, but (do not use) teeth or nails, for the tooth is a bone and the nail is the knife of the Ethiopians." (Sahih)

Bilal = Ethiopian black slave, pronounced the prayer, and was not freed in the lifetime of the prophet:

Hadith: Sahih Bukhari 5:59:524: the Prophet (عليه ordered Bilal (Ethiopian) to spread the leather mats

Hadith: Sahih Bukhari 5:57:99: Bilal (Ethiopian) said to Abu Bakr, "If you have bought me for yourself then keep me (for yourself), but if you have bought me for Allah's Sake, then leave me for Allah's Work."

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 143-144: Bilal, who was afterwards freed by Abu Bakr

Famous Islamic historians:

Sira (The biography): Muhammad - Messenger of Allah, by Ash-shifa of Qadi 'Iyad (page 330-31, 1992):

Muhammad ibn Sahnun said, "Anyone who doubts a single letter which Muhammad, may Allah bless hin and grant him peace, brought, is a denying unbeliever." He said that the judgement against anyone who rejects the Prophet is that he is killed. Ahmad ibn Sulayman, Sahnun's companion, said that whoever says that the Prophet was black is killed. The Prophet was not black.

Sira (The biography): Muhammad - Messenger of Allah, by Ash-shifa of Qadi 'Iyad (page 320, 1992):

Abu Muhammad ibn Abi Zayd gave a fatwa to kill a man who was listening to some people discussing what the Prophet looked like. When a man with an ugly face and beard walked by, he said to them, "You want to know what he looked like? He looked like this passer-by in physique and beard." Abu Muhammad said, "His repentance is not accepted. He lied, may Allah curse him. That could not come out of a heart with sound belief." **Ahmad ibn Abi Sulayman, the companion of Sahnun, said, "Anyone who says that the Prophet was black should be killed.**"

Canceling the liberation of freed slaves?

Hadith: Sahih Bukhari 3:34:430: Narrated Abu Huraira: The Prophet (عيوساله) said, "Allah says, 'I will be against three persons on the Day of Resurrection: -1. One who makes a covenant in My Name, but he proves treacherous. 2. One who sells a free person (as a slave) and eats the price, -3. And one who employs a laborer and gets the full Also in: Riyad as-Salihin 18:77 & Ibn Majah 1:5:970

Hadith: Sahih Bukhari 8:80:745: Narrated 'Abdullah: The Muslims did not free slaves as Sa'iba, but the People of the Pre-Islamic Period of Ignorance used to do so.

Hadith: Sahih Bukhari 3:46:711: A man amongst us declared that his slave would be freed after his death. The Prophet <u>called</u> for that slave <u>and sold him</u>. The slave <u>died</u> the same year.

Hadith: Sahih Bukhari 3:41:598: A man manumitted (set free) a slave and he had no other property than that, so the Prophet cancelled the manumission (and sold the slave for him).

Hadith: Sahih Bukhari 3:47:765: the freed slave of Ibn 'Abbas, that Maimuna bint Al-Harith told him that she manumitted (set free) a slave-girl without taking the permission of the Prophet. On the day when it was her turn to be with the Prophet, she said, "Do you know, O Allah's Apostle, that I have manumitted my slave-girl?" He said, "Have you really?" She replied in the affirmative. He said, "You would have got more reward if you had given her (i.e. the slave-girl) to one of your maternal uncles."

Hadith: Sahih Bukhari 3:34:351: A man decided that a slave of his would be manumitted after his death and later on he was in need of money, so the Prophet took the slave and said, "Who will buy this slave from me?" Nu'aim bin 'Abdullah bought him

Hadith: Sahih Muslim 15:4112: 'Imran b. Husain reported that a person who had no other property emancipated (freed) six slaves of his at the time of his death. Allah's Messenger (alled for them and divided them into three sections, cast lots amongst them, and set two free and kept four in slavery; and he (the Holy Prophet) spoke

The reason for putting freed slaves back into slavery was the debt of the slave owner:

Hadith: an-Nasai 6:49:5420: It was narrated that Jabir bin 'Abdullah said: "A man among the Ansar stated that his slave was to be set free after he died; he was in need, and he owed a debt. The Messenger of Allah [SAW] sold him (the slave) for eight hundred Dirhams, and he gave (the money) to him and said: 'Pay off your debt and spend on your dependents.'

Hadith: Sahih Muslim 20:4650: It has been reported on the authority of Amr b. al-'As through a different chain of transmitters that the Messenger of Allah (عليوالله) said: Death in the way of Allah blots out everything except debt.

Hadith: Bulugh al-Maram 15:1474: Jabir bin Abdullah (RAA) narrated that A man from the Ansar declared that his slave lad would be free after his death (would be Mudabbar), yet he had no other property. When the Prophet heard of that he said, "Who will buy him from me?" And Nu'aim bin became needy,' (so the Prophet took the slave and said...).' A version by An-Nasa'i says, "The man had a debt, so the Prophet sold the slave for eight hundred Dirhams and gave him the money and said, "Pay off your debt."

Muslim slaves, obey their Muslim masters:

Hadith: Sahih Bukhari 4:55:655: Narrated Abu Musa Al-Ash`ari: Allah's Messenger (ماليوسله) said, "If a person teaches his slave girl good manners properly, educates her properly, and then manumits and marries her, he will get a double reward. And if a man believes in Jesus and then believes in me, he will get a double reward. And if a slave fears his Lord (i.e. Allah) and obeys his masters, he too will get a double reward."

Hadith: Abu Dawud 42:5138: Ma'rur b. Suwaid said: I saw Abu Dharr at Rabadhah. He was wearing a thick cloak, and his slave also wore a similar one. He said: the people said: Abu Dharr! (it would be better) if you could take the cloak which your slave wore, and you combined that with, and it would be a pair of garments (hullah) and you would clothe him with another garment. He said: Abu Dharr said: I abused a man whose mother was a non-Arab and I reviled him for his mother. He complained against me to the apostle of allah (May peace be upon him). He said: Abu Dharr! You are a man who has a characteristic of pre-Islamic days. He said: they are your brethren; Allah has given you superiority over them; sell those who do not please you and do not punish Allah's creatures. (Sahih)

Hadith: Sahih Bukhari 8:80:753: The Prophet said, "The freed slave belongs to the people who have freed him"

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Why should freeing of slaves be a punishment, and why is it limited to freeing only *muslim* slaves?

Hadith: Riyad as-Salihin 12:1358: Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (عَلَيْكُ said, "He who sets free a Muslim slave, Allah will deliver from the fire of Hell every limb of his body in return for every limb of the slave's body, even his private parts." [Al-Bukhari and Muslim].

Quran 4:92: And never is it for a believer to kill a believer except by mistake. And whoever kills a believer by mistake - then the freeing of a believing slave and a compensation payment presented to the deceased's family [is required] unless they give [up their right as] charity.

Tafsir Quran 4:92 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah said, (and whosoever kills a believer by mistake, he must set free a believing slave and submit compensation (blood money) to the deceased's family) thus, ordaining two requirements for murder by mistake. The first requirement is the Kaffarah (fine) for the great sin that has been committed, even if it was a mistake. The Kaffarah is to free a Muslim slave, not a non-Muslim slave. Imam Ahmad recorded that a man from the Ansar said that he brought a slave and said, "O Messenger of Allah! I have to free a believing slave, so if you see that this slave is a believer, I will free her." The Messenger of Allah asked her, (Do you testify that there is no deity worthy of worship except Allah) She said, "Yes." He asked her, (Do you testify that I am the Messenger of Allah) She said, "Yes." He asked, (Do you believe in Resurrection after death) She said, "Yes." The Prophet said, (Then free her.) This is an authentic chain of narration, and not knowing the name of the Ansari Companion does not lessen its authenticity

Slavery

Arab Slave trade (called Sub-Saharan Africa slave trade): around the years 600-1980. How many slaves: 120 million african slaves. Men were castrated, women taken as sex slaves. Islamic countries were the last countries to abolish slavery, pressured by western countries:

- *Oatar* (in 1952)
- Button (in 1958)
- *Niger* (in 1960)
- *Saudi Arabia* (in 1962)
- **Yemen** (in 1962)
- United Arab Republic (in 1962)
- **Oman** (in 1970)
- Mauritania (in 1981, criminalised 2007)



Picture: Arab captors and workers in Zanzibar

Article:

BBC (2001): "Europe did not have a monopoly on slavery. Muslim traders also exported as many as 17 million slaves to the coast of the Indian Ocean, the Middle East, and North Africa. Some historians say that between the years 1500 and 1900, five million African slaves were transported via the Red Sea, the Sahara and East Africa to other parts of the world. In Africa, unknown numbers of people - according to some estimates at least four million - died in wars and forced marches before ever being shipped to another continent."

Research and books:

- Robert Collins: Sub-Saharan Africa slave trade (2007)
- John Alembillah Azumah: The Legacy of Arab-Islam in Africa (2001)
- Ronald Segal: Islam's Black Slaves: The Other Black Diaspora (2002)
- M.A. Khan: Islamic Jihad; A Legacy of Forced Conversion, Imperialism and Slavery (2009)

Short Documentary:

- Mauritania: Slavery's last stronghold (slavery today)
- Tidiane N'Diaye: The veiled genocide (and the book)
- The Arab Muslim Slave Trade Of Africans, The Untold Story
- The hidden history of Arab slave trade of africans

Hadith: Sahih Bukhari 6:60:80: Narrated Abu Huraira: The Verse:--"You (true Muslims) are the best of peoples ever raised up for mankind." means, the best of peoples for the people, as you bring them with chains on their necks till they embrace Islam.

Hadith: Sahih Bukhari 4:52:254: The Prophet (said, "Allah wonders at those people who will enter Paradise in chains."

Hadith: Riyad as-Salihin 19:32: Abu Hurairah (May Allah be reported:"You are the best of peoples ever raised up for (the benefit of) mankind..." (3:110): The best for mankind are those who bring them with chains round their necks till they embrace Islam (and thereby save them from the eternal punishment in the Hell-fire, and make them enter Jannah in the Hereafter)." Al-Bukhari



Tafsir Quran 3:110 (explanation, interpretation commentary of the Quran by Ibn Kathir): Al-Bukhari recorded that Abu Hurayrah commented on this Ayah, "(You, Muslims, are) the best nation of people for the people, you bring them tied in chains on their necks (capture them in war) and they later embrace Islam."

Hadith: Abu Dawud 11:2126: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (All she will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her

Quran 47:4: "you are ordered by Allah to continue in carrying out Jihad against the disbelievers <u>till</u> they embrace Islam and are saved from the punishment in the Hell-fire or at least come under your protection"



Hadith: Abu Dawud 33:4094: The Prophet (Alleria) brought Fatimah a slave which he donated to her. (Sahih) Also in: Hadith: Sahih Bukhari 3:47:759 & an-Nasai 4:31:3703

Hadith: Ibn Majah 12:2272: the Prophet (bought Safiyyah (his wife) for seven slaves. (Sahih)

Hadith: Abu Dawud 19:2991: Anas said "A beautiful slave girl fell to Dihyah". The Apostle of Allaah(

purchased her for seven slaves. He then gave her to Umm Sulaim for decorating her and preparing her for marriage. The narrator Hammad said, I think he said "Safiyyah daughter of Huyayy should pass her waiting period in her (Umm Sulaims') house."

Hadith: Sahih Bukhari 3:43:648: (...) Then I sat with them for some time, but could not endure the situation. So I went to the upper room where the Prophet (مالي) was and requested to a black slave of his: "Will you get the permission of (Allah's Apostle) for 'Umar (to enter)? The slave went in, talked to the Prophet (مالي مالي about it and came out saying, 'I mentioned you to him but he did not reply.' (...)

Hadith: Sahih Bukhari 2:15:103: Aisha further said, "Once the Prophet (مثلوالله) was screening me and I was watching the display of black slaves in the Mosque (...)

Egyptian slave master and Waswahili slave

Hadith: Sahih Bukhari 9:91:368; and a black slave of Allah's Apostle was at the top if its stairs.

Hadith: Sahih Bukhari 8:73:182: Allah's Apostle was on a journey and he had a black slave called Anjasha, and he was driving the camels very fast

al-Tabari vol. 39, page 194: the Prophet gave him a slave as a present. This occurred in Dhu al-IHijjah 8/March-April 630.

Hadith: Sahih Muslim 10:3901 - Chapter: The permissibility of selling animals for animals of the same kind and of different quality: (...) Allah's Apostle (said: Sell him to me. And he bought him for two black slaves (...)

Hadith: an-Nasa'i 5:37:4054: It was narrated that Jarir said: "The Messenger of Allah [SAW] said: 'If a slave runs away, no Salah (prayer) will be accepted from him until he goes back to his masters.'"

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 405: You collected them, black slaves, men of no descent (origin)

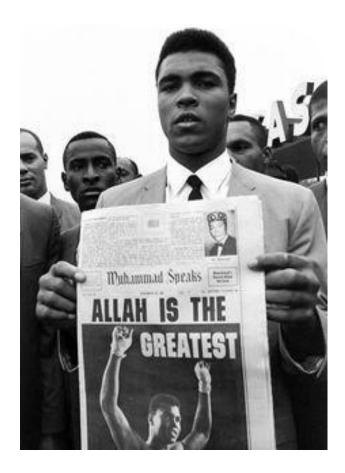
Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised edition), page 604:

9:13: When a child or a woman is taken captive, they become slaves by the fact of capture, and the woman's previous marriage is immediately annulled.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 466: Then the apostle sent Sa'd b. Zayd al-Aneari brother of b. 'Abdu'l-Ashhal with some of the captive women of B.Quarayza to Najd and he sold them for horses and weapons.

al-Tabari, vol 8, page 35-36: Then the Messenger of God sent Sa'd b. Zayd al-Angara (a mem-ber of the Banu 'Abd al-Ashhal) with some of the captives from the Banu Qurayzah to Najd, and in exchange for them he purchased horses and arms.

Hadith: Abu-Dawud 11:2155: The Prophet (said: If one of you marries a woman or buys a slave, he should say: "O Allah, I ask Thee for the good in her



Were slaves subjected to violence or was it all peaceful?

Hadith: Sahih Bukhari 1:2:30: Your slaves are your brothers and Allah has put them under your command.

Hadith: Abu Dawud 10:1814: The equipment and personal effects of AbuBakr and of the Apostle of Allah (ﷺ) were placed with Abu Bakr's slave on a camel. AbuBakr was sitting and waiting for his arrival. He arrived but he had no camel with him. He asked: Where is your camel? He replied: I lost it last night. AbuBakr said: There was only one camel, even that you have lost. He then began to beat him while the Messenger of Allah (ﷺ) was smiling and saying: Look at this man who is in the sacred state (putting on ihram)

Hadith: an-Nasa'i 5:37:4058: It was narrated from Jarir that: The Prophet [SAW] said: "If a slave runs away to the land of Shirk (non-muslims), it becomes permissible to shed his blood."



Hadith: an-Nasa'i 5:37:4055: A slave of Jarir's ran away, and he caught him and struck his neck (killing him). (Sahih)

Hadith: Abu Dawud 11:2126: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her.

Hadith: Sahih Bukhari 34:435: that Allah's Apostle was asked about an unmarried slave-girl who committed illegal sexual intercourse. They heard him saying, "Flog her, and if she commits illegal sexual intercourse after that, flog her again, and on the third (or the fourth) offense, sell her."

Hadith: Abu Dawud 39:4458: A slave-girl belonging to the house of the Apostle of Allah (committed fornication. He (the Prophet) said: Rush up, Ali, and inflict the prescribed punishment on her. I then hurried up, and saw that blood was flowing from her, and did not stop. So I came to him and he said: Have you finished inflicting (punishment on her)? I said: I went to her while her blood was flowing. He said: Leave her alone till her bleeding stops; then inflict the prescribed punishment on her. And inflict the prescribed punishment on those whom your right hands possess (i.e. slaves).

Hadith: Sahih Muslim 17:4224: Ali, while delivering the address said: O people, impose the prescribed punishment upon your slaves, those who are married and those not married, for a slave-woman belonging to Allah's Messenger () had committed adultery, and he committed me to flog her.

Prophet Muhammad implemented the principle of justice "an eye for eye, a tooth for a tooth". But here is one exception: if a muslim kills your slave, then he will not be with punished, since a muslim can not be killed for murdering a disbeliever. Instead one slave of the murderer will be punished with death:

Quran 2:178: O you who believe! Al-Qisas (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.

Tafsir Quran 2:178 (explanation, interpretation, commentary of the Quran by al-Jalalayn): a free man, is killed, for a free man, and not for a slave, and a slave for a slave (...) a Muslim cannot be killed in return for an disbeliever, even if the former be a slave and the latter a free man.

Tafsir Ouran 2:178 (commentary of the Ouran by Ibn Kathir):

Allah's statement: (the free for the free, the slave for the slave, and the female for the female.) was abrogated by the statement life for life (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhari reported that `Ali narrated that Allah's Messenger said: (The Muslim is not killed for the disbeliever (whom he kills).)

Hadith: Sahih Bukhari 83:50: "the judgment that no Muslim should be killed in Qisas (equality in punishment) for killing a Kafir (disbeliever)."

Hadith: Muwatta Malik 43:15: Malik said, "There is no retaliation held against a free man by a slave for any injury. The slave is killed for the free man when he intentionally murders him. The free man is not slain for the slave, even if he murders him intentionally. It is the best of what I have heard."

What about having sex with your slaves & captives?

Hadith: Tirmidhi 3:19:1564: Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah (مالية prohibited intercourse with female prisoners, until they deliver what is in their wombs."

(...) Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth. (Hasan)

Hadith: Abu Dawud 11:2152: Chapter: Regarding Intercourse With Captives:

Abu Sa'id Al Khudri traced to Prophet (ﷺ) the following statement regarding the captives taken at Atwas. There must be no intercourse with pregnant woman till she gives birth to her child or with the one who is not pregnant till she has had one menstrual period. (Sahih)

Hadith: Sahih Muslim 4:2:3407 - chapter title: Recommendation to the one who sees a woman and is attracted to her, to go to his wife or slave woman and have intercourse (sex) with her.

Hadith: Sahih Bukhari 89:321: Narrated 'Aisha: The hand of Allah's Apostle did not touch any woman's hand except the hand of that woman his right hand possessed. (i.e. his captives or his lady slaves).

al-Tabari vol. 9, page 74-75: If you [wish to] do well and obey God and His Messenger [you must] perform prayers, pay the zakat tax, give God's fifth of booty, the share of His Messenger, his selected portion (Safiyy), and alms (charity) to the poor, which is incumbent (krav) on the faithful.

Comment (page 75): It signifies the portion of the spoils (war trophy), which the chief chooses for himself before the division. It could be anything from armor to a horse, a camel, or a slave

Hadith: Sahih Bukhari 59:512: The Prophet had their warriors killed, their offspring and woman taken as captives. Safiya was amongst the captives, She first came in the share of Dahya Alkali but later on she belonged to the Prophet. The Prophet made her manumission (freed) as her 'Mahr' (weddinge gift)

Hadith: Sahih Bukhari 1:8:367: We conquered Khaibar, took the captives, and the booty was collected. Dihya came and said, 'O Allah's Prophet! Give me a slave girl from the captives.' The Prophet said, 'Go and take any slave girl.' He took Safiya bint Huyai. (...) Prophet saw her, he said to Dihya, 'Take any slave girl other than her from the captives.' Anas added: The Prophet then manumitted (freed) her and married her.

Quran 4:3: marry women of your choice, two or three, or *four* but if you fear that you shall not be able to deal justly (with them), then only *one* or (the captives and the slaves) that your right hands possess.

Hadith: Abu Dawud 11:2166: A man said: Apostle of Allah, I have a slave-girl and I withdraw the penis from her (while having intercourse), and I dislike that she becomes pregnant. I intend (by intercourse) what the men intend by it. The Jews say that withdrawing the penis (azl) is burying the living girls on a small scale. He (the Prophet) said: The Jews told a lie. If Allah intends to create it, you cannot turn it away.

Quran 70:29-31: And those who guard their chastity (i.e. private parts from illegal sexual acts). Except with their wives or the (women slaves and captives) whom their right hands possess - for (then) they are not blameworthy.

Quran 23:5-7: those who guard their chastity (i.e. private parts, from illegal sexual acts) Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame

Tafsir Quran 23:6 (explanation, interpretation, commentary of the Quran by al-Jalalayn): except from their spouses, that is, to their spouses, and what [slaves] their right hands possess, that is, concubines for then they are not blameworthy, in having sexual intercourse with them.

Quran 4:24: so with those of whom you have enjoyed sexual relations, give them their Mahr (gift, money) as prescribed

Tafsir Quran 4:24 (explanation, interpretation, commentary of the Quran by Ibn Kathir):
Allah said, (...) you are allowed to use your money to marry up to four wives and for (the purchase of) as many female slaves as you like (...) Allah's statement (...) enjoy them sexually

Quran 4:3: marry women of your choice, two or three, or *four* but if you fear that you shall not be able to deal justly (with them), then only *one* or (the captives and the slaves) that your right hands possess.

Tafsir Quran 4:3 (explanation, interpretation commentary of the Quran by Ibn Kathir):
Allah's statement (...) or satisfy yourself with only female captives, or satisfy yourself with only female captives, for it is not obligatory to treat them equally, rather it is recommended.

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important \mathbf{Blue} text = link

Anti discrimination message:

Quran 49:13: O mankind, indeed We have created you from male and female and made you peoples and tribes that you may know one another. Indeed, the most noble of you in the sight of Allah is the most righteous of you. Indeed, Allah is Knowing and Acquainted.

Tafsir Quran 49:13 (by islamic scholar Asbab Al-Nuzul by Al-Wahidi): The Messenger said to him: 'Look at the faces of those present'. And when he looked, he asked him: 'What do you see?' He said: 'I see white, red and black people'. The Prophet said: 'Well, you are not better than any of them unless it be through [the good practice of] religion and God-fearingness'. (...) On the day Mecca was conquered, Bilal climbed on the roof of the Ka'bah and performed the call to prayer. One person said: 'O servants of Allah! How can this black slave be allowed to perform the call to prayer on top of the Ka'bah?' Another man said: 'If Allah is displeased, He will change him'.

Musnad Ahmad 22978:

Farewell Sermon: Your Lord is one and your father Adam is one

Abu Nadrah reported: The Messenger of Allah, peace and blessings be upon him, said during the middle of the day at the end of the pilgrimage, "O people, your Lord is one and your father Adam is one. There is no virtue of an Arab over a foreigner nor a foreigner over an Arab, and neither white skin over black skin nor black skin over white skin, except by righteousness. Have I not delivered the message?"

Grade: Hasan (fair) according to Al-Busiri

But at the same time:

Arab supremacy

Islamic Virtues: Superiority of the race of Arabs over non-Arabs

Hadith: Sahih Muslim 30:5654: Chapter: **The Superiority Of The Prophet's Lineage**, And The Stone That Greeted Him Before His Prophethood:

Jabir b. Samura reported Allah's Messenger (ماليالله) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

Hadith: Sahih Bukhari 5:59:652: Narrated Abu Huraira: I have not ceased to like Banu Tamim ever since I heard of three qualities attributed to them by Allah's Messenger (ﷺ) (He said): They, out of all my followers, will be the strongest opponent of Ad-Dajjal; 'Aisha had a slave-girl from them, and the Prophet (ﷺ) told her to manumit her as she was from the descendants of (the Prophet) Ishmael (arabs); and, when their Zakat was brought, the Prophet (ﷺ) said, "This is the Zakat of my people."

Hadith: Sahih Bukhari 3:46:719: Chapter: Whoever possessed Arab slaves:

Narrated Abu Huraira: I have loved the people of the tribe of Bani Tamim ever since I heard, three things, Allah's Messenger (علية) said about them. I heard him saying, These people (of the tribe of Bani Tamim) would stand firm against Ad-Dajjal." When the Sadaqat (gifts of charity) from that tribe came, Allah's Messenger (علية) said, "These are the Sadaqat (i.e. charitable gifts) of our folk." `Aisha had a slave-girl from that tribe, and the Prophet (علية) said to `Aisha, "Manumit her as she is a descendant of Ishmael (arabs) (the Prophet).

Hadith: Abu Dawud 42:5059: Narrated AbuAyyash: The Messenger of Allah (علي said: If anyone says in the morning: "There is no god but Allah alone Who has no partner; to Him belong the dominions, to Him

praise is due, and He is Omnipotent," he will have a reward equivalent to that for setting free a slave from among the descendants of Isma'il (arabs). He will have ten good deeds recorded for him, ten evil deeds deducted from him, he will be advanced ten degrees, and will be guarded from the Devil till the father on the authority of Ibn 'A'ish. (Sahih)

Hadith: Bulugh al-Maram 16:1585: Abu Aiyub al-Ansari (RAA) narrated, 'The Messenger of Allah said: "Whoever says ten times: 'None has the right to be worshipped except Allah alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death. He is over all things, Omnipotent will have a reward equivalent to that of emancipating four of the descendants of Isma'il (arabs) from slavery." Agreed upon.

al-Tabari, vol. 6, page 93-102 (Islam's greatest historian, first commentary of the Quran, scholar etc.): Quraysh Begin to Oppose the Messenger of God

Ibn Humayd-Salamah-Ibn Ishaq: The Messenger of God proclaimed God's message openly and declared Islam publicly to his fellow tribesmen. When he did so, they did not withdraw from him or reject him in any way, as far as I have heard, until he spoke of their gods and denounced them. When he did this, they took exception to it and united in opposition and hostility to him, except for those of them whom God had protected from error by means of Islam. The latter were few in number and practiced their faith in secret. His uncle Abu Talib was friendly to him, however, and protected him and shielded him from harm. The Messenger of God continued to do God's work and to proclaim his message, undeterred by anything. When Ouravsh saw that he would not give them any satisfaction, they objected to his departing from their ways and denouncing their gods, and, seeing that Abu Talib protected him, shielded him from harm, and would not hand him over to them, a number of the nobles of Munabbih, the sons of al-Hajjaj, 149 went to Abu Talib and said, "Abu Talib, your nephew has reviled our gods, denounced our religion, derided our traditional values and told us that our forefathers were misguided. Either curb his attacks on us or give us a free hand to deal with him, for you are just as opposed to him as we are, and we will deal with him for you." Abu Talib gave them a mild answer and declined courteously, and they left him. The Messenger of God continued as before, proclaiming the faith of God and summoning people to it.

- (...) They sent one of their number, whose name was al-Muttalib, '5° to Abu Talib to ask permission for them him to ask them to come in, and when they had done so they said, "Abu Talib, you are our elder and our chief, so give us justice against your nephew and order him to desist from reviling our gods, and we will leave him to his god." Abu Talib sent for the Messenger of God, and when he came in he said, "Nephew, here are the shaykhs and nobles of your tribe. They have asked for justice against you, that you should desist from reviling their gods and they will leave you to your god." "Uncle," he said, "shall I not summon them to something which is better for them than their gods?" "What do you summon them to? " he asked. He replied, "I summon them to utter a saying through which the Arabs will submit to them and they will rule over the non-Arabs."
- (...) Abu Kurayb and Ibn Waki '- Abu Usamah- al-Amash- 'Abbad- Sa'id b, Jubayr- Ibn 'Abbas: When Abu Talib fell ill, a number of Quraysh visited him, among them Abu Jahl, who said, "Your nephew is reviling our gods and doing and saying all sorts of things. Why do you not send for him and forbid him to do this?" He sent for him, and the Prophet came and entered the room. There was just room for could not find anywhere near his uncle to sit down and had to sit by the door. Abu Talib said to him, "Nephew, how is it that your tribe are complaining of you and claiming that you are reviling their gods and saying this, that, and the other?" They showered accusations upon him, and then the Messenger of God spoke and said, "Uncle, I want them to utter one saying. If they say it, the Arabs will submit to them and the non-Arabs will pay the jizyah " to them."

(...) Ibn Humayd-Salamah- Muhammad b. Ishaq-Y ahya b. 'Ur- wah b. al-Zubayr- his father 'Urwah-'Abdallah b. 'Amr b. al- 'As:159 I said to him, "What was the worst attack you saw by Quraysh upon the Messenger of God when they openly showed their enmity to him?" He replied, "I was with them when their no- bles assembled one day in the Hijr and discussed the Messenger of God. They said, 'We have never seen the like of what we have endured from this man. He has derided our traditional values, abused our forefathers, reviled our religion, caused division among us, and insulted our gods.

Let us see example how this is contradicted:

Hadith: Ibn Majah 3:13:2367: It was narrated from Abu Hurairah that the Messenger of Allah (عليه وسلم) say: "The testimony of a Bedouin against a town-dweller is not permissible." (Sahih)

Hadith: Abu Dawud 24:3595: Narrated AbuHurayrah: The Prophet (مليوسلم) said: The testimony of a nomad Arab against a townsman is not allowable. (Sahih)

Description of the prophet as entirely white

Hadith: Sahih Bukhari 1:3:63: "Who amongst you is Muhammad?" At that time the Prophet (was sitting amongst us (his companions) leaning on his arm. We replied, "This white man reclining on his arm."

Hadith: Abu Dawud 2:486: Anas b. Malik reported: A man entered the mosque on camel and made it kneel down, and then fied his leg with rope. He then asked: Who among you is Muhammad? The Messenger of Allah (May peace be upon him) was sitting leaning upon something among them. We said to him: This white (man) who is leaning. (Sahih)

Hadith: Abu Dawud 42:4846: Sa'id al-Jariri quoted Abu al-Tufail as saying: I saw the Messenger of Allah(عُلُوسُلُهُ). I asked: How did you see him? He said: He was white, good-looking, and when he walked, it looked as if he was descending to a low ground. (Sahih)

Hadith: Sahih Bukhari 4:56:744: I heard Abii Juhaifa saying, "I saw the Prophet, and Al-Hasan bin 'Ali resembled him." I said to Abu- Juhaifa, "Describe him for me." He said, "He was white and his beard was black with some white hair.

Hadith: Sahih Muslim 30:5777: Jurairi reported: I said to Abu Tufail: Did you see Allah's Messenger (عليه كله)? He said: Yes, he had a white handsome face.

Hadith: Al-Adab Al-Mufrad 47:1155: Abu Hurayra described the Messenger of Allah, may Allah bless him and grant him peace, with the words, "He was of medium height, but nearer to being tall. He was very white with a black beard and good front teeth. He had long eye-lashes. He was very broad between the shoulders and had full cheeks. He walked on his entire foot, but they did not have a hollow. He turned completely towards people or turned his back completely. I have not seen anyone like him before or since." (Hasan)

Hadith: Al-Adab Al-Mufrad 33:790: Abu't-Tufayl said, "I was asked, 'Did you see the Prophet, may Allah bless him and grant him peace?' Yes,' I replied, 'and I do not know of any man left alive on the face of the earth except myself who saw the Prophet, may Allah bless him and grant him peace.' He went on, 'The Prophet had white skin and a handsome face.'" (Sahih)

Hadith: Sahih Muslim 30:5778: I saw Allah's Messenger (ماميالية) and there is one amongst the people of the earth who (are living at the present time and) had seen him except me. I said to him: How did you find him? He said: **He had an elegant white color**, and he was of an average height.

Hadith Sahih Muslim 30:5786: Abu Juhaifa reported: I saw Allah's Messenger (ملي الله) that he had white complexion and had some white hair, and Hasan b. 'Ali resembled him.

Hadith: Ibn Majah 1:5:1272: Salim narrated that his father said: "Sometimes I remember the words of the poet when I was looking at the face of the Messenger of Allah (مثلولة) on the pulpit. He did not come down until all the waterspouts in Al-Madinah were filled with rain. And I remember what the poet said: "He has a white complexion and rain is sought by virtue of his countenance, He cares for the orphans, and protects the widows, These are the words of Abu Talib." (Hasan)

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important \mathbf{Blue} text = link

Even body parts emphasised as being white:

White Legs:

Hadith: Sahih Bukhari 4:56:767: and then Allah's Messenger (عليه) came out. As if I were now looking at the whiteness of his leg.

White Armpit:

Hadith: Sunan Ibn Majah 5:1271: "The Prophet (علوقيله) supplicated for rain (raising his hands) until I saw or one could see the whiteness of his armpits."

White Cheek:

Hadith: an-Nasa'i 1317: "I used to see the Messenger of Allah (saying the taslim to his right and to his left until the whiteness of his cheek could be seen."

Hadith: Sahih Muslim 4:1208: Chapter: The salam to exit the prayer when one has finished and how it is done: 'Amir b. Sa'd reported: **I saw the Messenger of Allah** (may peace be open him) pronouncing taslim on his right and on his left till **I saw the whiteness of his cheek.**

White Thigh:

Hadith: Sahih Bukhari 8:367: I saw the whiteness of the thigh of the Prophet

White Shanks:

Hadith: Sahih Muslim 4:1014: Then the Messenger of Allah (مالية) stepped out with a red mantle on him and I was catching a glimpse of the whiteness of his shanks.

White Arms:

Hadith: Abu Dawud 20:3200: I still seem to see the whiteness of the forearms of the Messenger of Allah (علم الله) when he rolled up his sleeves.

White Belly:

Hadith: Sahih Muslim 19:4442: The Messenger of Allah (ﷺ) was carrying the earth with us on the Day of Ahzab and the whiteness of his belly had been covered with earth.

Ali, the prophets cousin, was in contrary described to be of darker complexion:

al-Tabari vol 39, page 37: Ishaq b . `Abdallah b . Abi Farwah asked Abu Ja`far Muhammad [al-Bagir] b. `Ali "What did `Ali look like?" He said "A man of dark- brown complexion and heavy eyes, 167 bald, big-bellied, and rather short."

And Muhammad had a lot black slaves, click here to go to the chapter of slavery

8. OTHER

In this chapter (*click*):

- Do not question
- Follow prophet's example & teachings
- Was Muhammad really perfect?
- How the prophet died
- The "Satanic" verses
- Abrogation canceling early peaceful verses
- Conflict with science
- Mistakes
- Questionable teachings
- Islam the fastest growing religion in conversion
- How/when was the guran put together?

Do not question

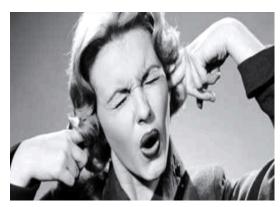




Photo 1: "5 stages of grief" -model by psychiatric Elisabeth Kubler Ross

Quran 5:101-102: O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing. A people asked such [questions] before you; then they became thereby disbelievers. (Tafsir)

Hadith: Sahih Bukhari 3:41:591: The Prophet (علموله) said, "Allah has forbidden for you, (1) to be undutiful to beg of men (begging). And Allah has hated for you (1) vain, useless talk, or that you talk too much about others, (2) to ask too many questions, (in disputed religious matters)

Quran 33:36: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision

Quran 4:65: they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

Hadith: an-Nasa'i 3:22:2093: It was narrated that Anas said: "We were forbidden in the Quran to ask the Prophet about anything not imperative (important), so we liked it when a wise man from among the people of the desert came and asked him. A man from among the desert people came and said: 'O Muhammad, your

Quran 21:23: He is not questioned about what He does, but they will be questioned.

Tafsir on Quran 23:21 (explanation by islamic scholar Ibn Abbas): (He will not be questioned as to that which He doeth) Allah will not be questioned about what He says, commands or does, (but they will be questioned) and the servants will be asked about what they say and do.



Hadith: Sahih Bukhari 4:54:496: Narrated Abu Huraira: Allah's Messenger (العلي said, "Satan comes to one of you and says, 'Who created so-and-so?' till he says, 'Who has created your Lord?' So, when he inspires such a question, one should seek refuge with Allah and give up such thoughts."

Hadith: Ibn Majah 5:34:3843: It was narrated from Jabir that: the Messenger of Allah said: "Ask Allah for beneficial knowledge and seek refuge with Allah from knowledge that is of no benefit." (Graded Hasan meaning good)

Hadith: an-Nasa'i 3:24:2620: It was narrated that Abu Hurairah said: "The Messenger of Allah addressed the people and said: 'Allah, the Mighty and Sublime, has enjoined upon you Hajj.' A man said: 'Every year?' He remained silent until he had repeated it three times. Then he said: 'If I said yes, it would be obligatory, and if it were obligatory you would not be able to do it. Leave me alone so long as I have left you alone. Those who came before you were destroyed because they asked too many questions and differed with their prophets. If I command you to do something then follow it as much as you can, and if I forbid you to do something then avoid it."' (Sahih)

Hadith: Sahih Bukhari 9:92:391: Narrated Abu Huraira: The Prophet (عمواله) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

Hadith: Ibn Majah 1:1:2: Abu Hurairah narrated that: The Prophet said: "Leave me as I have left you (Don't ask me the minor things that I have avoided to tell you). For those who came before you were doomed because of their questions and differences with their Prophets. If I commanded you to do something, then do as much of it as you can, and if I forbid you from doing something, then refrain from it." (Sahih)

Quran, 4:140: when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that, (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell.

Quran 3:61: whoever disputes with you concerning him [Îsa (Jesus)] after (all this) knowledge that has come to you [i.e. 'Îsa (Jesus) being a slave of Allah, and having no share in Divinity], say: (O Muhammad صلى الله عليه وسلم)
"Come, let us call our sons and your sons, our women and your women, ourselves and yourselves - then we pray and invoke (sincerely) the Curse of Allah upon those who lie."

Hadith: an-Nasaí 4:27:3552: It was narrated from 'Alqamah bin Qais that Ibn Mas'ud said: "Whoever wants, I will meet and debate with him and invoke the curse of Allah upon those who lie". (Sahih)

Hadith: an-Nasa'i 2:19:1579: The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire. (Sahih)

40 Hadith Nawawi 28: you <u>must</u> keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidancer."

Hadith: Abu Dawud 41:4590: A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties (newly), for every novelty is an innovation, and every innovation is an error.

This is how a discussion was shut down but the prophet:

Quran 3:60-61: The truth is from your Lord, so do not be among the doubters. Then whoever argues with you about it after [this] knowledge has come to you - say, "Come, let us call our sons and your sons, our women and your women, ourselves and yourselves, then supplicate earnestly [together] and invoke the curse of Allah upon the liars [among us]."

Follow prophet's example & teachings

The Quran is considered as God's exact speech. Every muslim is commanded to follow the Quran, the prophets' examples (sayings, decisions and actions = sunnah/hadith) and the 4 rightly guided caliphs. But the prophets' example (sunnah) is not found in the Quran, but in the sunnah/hadith books:



Video

Follow the prophet's example (found only in the sunnah/hadith, the Quran is Allah word.)

Quran 33:21: Indeed in the Messenger of Allah (Muhammad صلى الله عليه وسلم) you have a good example to follow

Quran 68:4: you (O Muhammad صلى الله عليه وسلم) are on an exalted (standard of) character.

Quran 4:80: He who obeys the Messenger has obeyed Allah

Quran 4:59: O you who believe! Obey Allah and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (صلى الله عليه وسلم), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

Quran 5:92: obey Allah and the Messenger

Quran 24:51: The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).

Quran 5:44: So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers.

Quran 4:65: they can have no Faith, until they make you (O Muhammad صلى الله عليه وسلم judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission

Quran 3:36: It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path.

Quran 22:41: enjoin the right and forbid wrong: with Allah rests the end (and decision) of (all) affairs.

Hadith: Abu Dawud 8:1448: The Prophet (said: If anyone recites the Qur'an and acts according to its contents, on the Day of Judgment his parents will be given to wear a crown

Follow the **sunnah** (the prophet's example and sayings)

Quran 3:31: Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah)

Hadith: Sahih Bukhari 9:89:251: Narrated Abu Huraira: Allah's Messenger (مليوسلم) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Hadith: Sahih Bukhari 9:92:384: Chapter title: Following the Sunna of the Prophet (saws): Narrated Abu Huraira: Allah's Messenger (said, "All my followers will enter Paradise except those who refuse." They said, "O Allah's Messenger (said, "Whoever obeys me will enter Paradise, and whoever disobeys me is the one who refuses (to enter it)."

Hadith: Sahih Bukhari 9:92:391: Narrated Abu Huraira: The Prophet (ﷺ) said, "Leave me as I leave you, for the people who were before you were ruined because of their questions and their differences over their prophets. So, if I forbid you to do something, then keep away from it. And if I order you to do something, then do of it as much as you can."

Quran 3:110: You [true believers in Islamic Monotheism, and real followers of Prophet Muhammad and his Sunnah] are the best of peoples ever raised up for mankind

Hadith: Sahih Bukhari 1:2:26: seeking Allah's pleasure only and not to show off and without committing a sin and in accordance with the traditions of the Prophet)."

Hadith: Muwatta Malik 46:3: the Messenger of Allah, may Allah bless him and grant him peace, said, "I have left two matters with you. As long as you hold to them, you will not go the wrong way. They are the Book of Allah and the *Sunna* of His Prophet."

Hadith: Tirmidhi 4:6:2154: Aishah narrated that the Messenger of Allah (s.a.w) said: "Six are cursed, being cursed by Allah and by every Prophet that came: The one who adds to Allah's Book, the one who denies Allah's Qadar, the one who rules with tyranny by which he honors whom Allah has debased, and he dishonors whom Allah has honored, and the one who legalizes what Allah forbade, and the one from my family who legalizes what Allah forbade, and the abandoner of my Sunnah."

Quran 2:231: And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of

Allah as a jest, but remember Allah's Favours on you (i.e. Islam), and that which **He has sent down to you** of the Book (i.e. the Qur'an) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything. Also in: Tafsir Ibn Kathir

Hadith: Abu Dawud 41:4587: Narrated Al-Miqdam ibn Ma'dikarib: The Prophet (عليه) said: Beware! I have been given the Qur'an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur'an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. (Sahih)

Hadith: an-Nasa'i 2:19:1579: The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the <u>Fire</u> (hell). (Sahih)

Follow the **examples** of the first 3 generation muslims:

Hadith: Sahih Bukhari 8:76:437: Narrated `Abdullah: The Prophet (ﷺ) said, "The best people are those of my generation, and then those who will come after them (the next generation), and then those who will come after them (i.e. the next generation)

Hadith: Tirmidhi 4:9:2303: Clarification of this is in the Hadith of 'Umar bin Al-Khattab, from the Prophet (s.a.w) who said: "The best of people are my generation, then those who follow them, then those who follow them. (Sahih)

Hadith: Sahih Muslim 31:6159: 'A'isha reported that a person asked Allah's Apostle (عُلُوسًلُهُ) as to who amongst the people were the best. He said: Of the generation to which I belong, then of the second generation (generation adjacent to my generation), then of the third generation (generation adjacent to the second generation).

Also in: Tirmidhi 1:46:3859, Sahih Bukhari 8:78:652, Sahih Bukhari 3:48:820, Sahih Bukhari 5:57:2

Hadith: Sahih Bukhari 9:93:552: Narrated Muawiya: I heard the Prophet (مليالله) saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state."

Also in: Hadith Ibn Majah 1:1:10

Follow the 4 rightly-guided caliphs (leaders) after the prophets' death: 1. Abu Bakr, 2. Umar, 3. Uthman, 4. Ali:

Hadith: Abu Dawud 41:4590: A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties (renewance), for every novelty is an innovation, and every innovation is an error. (Sahih)

Hadith: 40 Hadith Nawawi 28: Verily he among you who lives long will see great controversy, so you must keep to my Sunnah and to the Sunnah of the Khulafa ar-Rashideen (the rightly guided caliphs), those who guide to the right way. Cling to it stubbornly [literally with your molar teeth]. Beware of newly invented matters [in the religion], for verily every bidah (innovation) is misguidancer." [Abu Dawud] It was related by at-Tirmidhi, who said that it was a good and sound hadeeth

Hadith: Sahih Bukhari 9:89:251: Narrated Abu Huraira: Allah's Messenger (ملية) said, "Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me."

Hadith: Sahih Bukhari 5:57:6: Abu Bakr knew best of all of us. Allah's Messenger (all added, "The person who has favored me most of all both with his company and wealth, is Abu Bakr.

Hadith: Sahih Bukhari 9:89:327 - Chapter: The appointment of a caliph:

Narrated Jubair bin Mut'im: A woman came to the Prophet (علي علي) and spoke to him about something and he told her to return to him. She said, "O Allah's Messenger (علي الله)! If I come and do not find you?" (As if she meant, "...if you die?") The Prophet said, "If you should not find me, then go to Abu Bakr."

Also in: Hadith: Tirmidhi 1:46:3676

Hadith: Sahih Bukhari 5:57:7: Narrated Ibn `Umar: We used to compare the people as to who was better during the lifetime of Allah's Messenger (We used to regard Abu Bakr as the best, then `Umar, and then `Uthman.

Hadith: Tirmidhi 1:46:3686: Narrated 'Uqbah bin 'Amir: that the Messenger of Allah (عليه وسلم) said: "If there was to have a Prophet after me, it would have been 'Umar bin Al-Khattab." (Hasan)

Hadith: Sahih Bukhari 5:57:20: Narrated Muhammad bin Al-Hanafiya: I asked my father ('Ali bin Abi Talib), "Who are the best people after Allah's Messenger (علي)?" He said, "Abu Bakr." I asked, "Who then?" He said, "Then 'Umar. "I was afraid he would say "Uthman, so I said, "Then you?" He said, "I am only an ordinary person.

Follow the greatest scholar **Ibn Abbas** (Prophets Muhammads cousin). Prophet Muhammad himself prayed to Allah that he would help Ibn Abbas to understand the Quran:

Hadith: Sahih Bukhari 5:57:100: Narrated Ibn `Abbas: Once the Prophet (مثلوتالم) embraced me (pressed me to his chest) and said, "O Allah, teach him wisdom (i.e. the understanding of the knowledge of Qur'an).

Hadith: Sahih Bukhari 5:57:101: Narrated 'Abdul Warith: The same but said, "O Allah, teach him (Ibn Abbas) the Book (i.e. the understanding of the knowledge of Qur'an)." Narrated Khalid: As above.

Hadith: Sahih Bukhari 9:92:375: Narrated Ibn `Abbas: The Prophet (عليه وسلم) embraced me and said, "O Allah! Teach him (the knowledge of) the Book (Qur'an)."

Hadith: Sahih Bukhari 1:4:145: Narrated Ibn `Abbas: Once the Prophet (display) entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).

But, muslims are commanded to obey corrupt muslim ruler, even if that ruler is unjust and evil:

Hadith: Sahih Bukhari 20:4554 - Chapter: The obligation of staying with the Jama'ah (main body) of the muslims when Fitn (tribulations) appear, and in all circumstances. The prohibition of refusing to obey and on splitting away from the Jama'ah:

(...) Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir (muslim ruler) and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

Hadith: Sahih Muslim 20:4569: Chapter: The obligation to denounce rulers for that in which they go against Shari'ah, but they should not be fought so long as they pray regularly, etc:

It has been narrated on the authority of Umm Salama that the Messenger of Allah (مُوسِلُكُ) said: In the near future there will be Amirs (muslim leader of a caliphate) and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his hand or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue) is (also) fafe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No as long as they say their prayers

Hadith: Ibn Majah 1:5:1275: It was narrated that Abu Sa'eed said: "Marwan brought the pulpit out one 'Eid day and started to deliver the sermon before the prayer. A man stood up and said: 'O Commander of the Believers, you have gone against the Sunnah. You have brought the pulpit out on the day of 'Eid and it was not brought out before, and you started with the sermon before the prayer, when this was not done before.' Abu Sa'eed said: 'As for this man, he has done his duty. **I**

heard the Messenger of Allah (مالية الله) say: "Whoever among you sees an evil action, and he is able to change it with his hand, then change it with his hand (by taking action); if he cannot, (do so) with his tongue then with his tongue (by speaking out); and if he cannot then with his heart (by hating it and feeling that it is wrong), and that is the weakest of faith." (Sahih)

Also in: Abu Dawud 38:4326, an-Nasa'i 6:47:5012, an-Nasa'i 6:47:5011

Hadith: Sahih Bukhari 4:52:203 - Chapter: Listening to and obeying the Imam:

Narrated Ibn 'Umar: The 'Prophet said, "It is obligatory for one to listen to and obey (the ruler's orders) unless these orders involve one disobedience (to Allah); but if an act of disobedience (to Allah) is imposed, he should not listen to or obey it."

Quran 4:59: O you who believe! Obey Allah and obey the Messenger (Muhammad صلى الله عليه وسلم), and those of you (Muslims) who are in authority. (And) if you differ in anything amongst yourselves, refer it to Allah and His Messenger (صلى الله عليه وسلم), if you believe in Allah and in the Last Day. That is better and more suitable for final determination.

Hadith: Sahih Bukhari 9:89:258: Narrated `Abdullah: The Prophet (مالية عليه) said, "A Muslim has to listen to and obey (the order of his ruler) whether he likes it or not, as long as his orders involve not one in disobedience (to Allah), but if an act of disobedience (to Allah) is imposed one should not listen to it or obey it. (See Hadith No. 203, Vol. 4)

Hadith: Abu Dawud 41:4628: Sulaiman al-A'mash said: I prayed the Friday prayer with al-Hajjaj and he addressed. He then transmitted the tradition of Abu Bakr b. 'Ayyash. He said in it: Hear and obey the caliph of Allah and his select 'Abd al-Malik bin Marwan. He then transmitted the rest of the tradition, and said: If I seized Rabi'ah for Mudar. But he did not mention the story of the clients (i.e. non Arabs).

Inventing false teachings is forbidden (biddha). Does this explain the low support for reform?

Quran 5:3: (...) This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (...)

Hadith: an-Nasa'i 2:19:1579: The truest of word is the Book of Allah and best of guidance is the guidance of Muhammad. The worst of things are those that are newly invented; every newly-invented thing is an innovation and every innovation is going astray, and every going astray is in the Fire (hell). (Sahih)

Hadith: Sahih Muslim 4:1885: Jabir b. Abdullah said: When Allah's Messenger (may peace he upon him) delivered the sermon, his eyes became red, his voice rose, and his anger increased so that he was like one giving a warning against the enemy and saying: "The enemy has made a morning attack on you and in the evening too." He would also say: "The Last Hour and I have been sent like these two." And he would join his forefinger and middle finger; and would further say: "The best of the speech is embodied in the Book of Allah, and the best of the guidance is the guidance given by Muhammad. And the most evil affairs are their innovations; and every innovation is error." He would further say:, I am more dear to a Muslim even than his self; and he who left behind property that is for his family; and he who dies under debt or leaves children (in helplessness), the responsibility (of paying his debt and bringing up his children) lies on me."

Hadith: Abu Dawud 41:4590: A man said: Messenger of Allah! It seems as if it were a farewell exhortation, so what injunction do you give us? He then said: I enjoin you to fear Allah, and to hear and obey even if it be an Abyssinian slave, for those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties (renewance), for every novelty is an innovation, and every innovation is an error. (Sahih)

Loyalty must be with Allah:

Quran 9:123: Fight those of the disbelievers who are near to you, and let them find harshness in you, and know that **Allah is with those who keep their duty (unto Him)**.

Hadith: Abu Dawud 41:4664: The Prophet (said: If anyone loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he will have perfect faith.

Hadith: Abu Dawud 41:4582 - Chapter: Keeping Away From Heretics And Hating Them:
Narrated Abu Dharr: The Prophet (ماليه الله) said: The best of the actions is to love for the sake of Allah and to hate for the sake of Allah.

Hadith: Tirmidhi 4:11:2521: Sahl bin Mu'adh[bin Anas] Al-Juhni narrated from his father that the Prophet (s.a.w) said: "Whoever gives for the sake of Allah, withholds for the sake of Allah, loves for the sake of Allah, hates for the sake of Allah, and marries for the sake of Allah, he has indeed perfected his faith."

But Muhammad forbade muslims to write down his words (sunnah/hadith). Only focus is on the Quran, Allahs word:

Hadith: Sahih Muslim 42:7147: Abu Sa'id Khudri reported that Allah's Messenger (said: Do not take down anything from me, and he who took down anything from me except the Qur'an, he should efface (erase) that and narrate from me, for there is no harm in it and he who attributed any falsehood to me-and Hammam said: I think he also said: "deliberately" -he should in fact find his abode in the Hell-Fire.

Here is an interesting scenario when Umar denies the prophet something important:

Hadith: Sahih Bukhari 3:114: Narrated 'Ubaidullah bin 'Abdullah: Ibn 'Abbas said, "When the ailment of the Prophet became worse, he said, 'Bring for me (writing) paper and I will write for you a statement after which you will not go astray.' But 'Umar said, 'The Prophet is seriously ill, and we have got Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (Allah's Book with us and that is sufficient for us.' But the companions of the Prophet (Allah's differed about this and there was a hue and cry. On that the Prophet (Allah's Said to them, 'Go away (and leave me alone). It is not right that you should quarrel in front of me." Ibn 'Abbas came out saying, "It was most unfortunate (a great disaster) that Allah's Messenger (Allah's Wessenger) was prevented from writing that statement for them because of their disagreement and noise. (Note: It is apparent from this Hadith that Ibn 'Abbas had witnessed the event and came out saying this statement. The truth is not so, for Ibn 'Abbas used to say this statement on narrating the Hadith and he had not witnessed the event personally. See Fath Al-Bari Vol. 1, p.220 footnote.) (See Hadith No. 228, Vol. 4).

Hadith: Sahih Muslim 13:4015: Sa'id b. Jubair reported from Ibn Abbas that he said: Thursday, and what about Thursday? Then tears began to flow until I saw them on his cheeks as it they were the strings of pearls. He (the narrator) said that Allah's Messenger (علي said: Bring me a shoulder blade and ink-pot (or tablet and inkpot), so that I write for you a document (by following which) you would never go astray. They said: Allah's Messenger (may peace upon him) is in the state of unconsciousness.

Islamic teaching is not all about interpretation. When it comes to understanding the Quran - it could be divided in two parts - *clear verses* and *not so clear verses*:

Quran 3:7: It is He Who has sent down to you (Muhammad SAW) the Book (this Quran). In it are Verses that are entirely clear, they are the foundations of the Book [and those are the Verses of Al-Ahkam (commandments, etc.), Al-Fara'id (obligatory duties) and Al-Hudud (legal laws for the punishment of thieves, adulterers, etc.)]; and others not entirely clear. So as for those in whose hearts there is a deviation (from the truth) they follow that which is not entirely clear thereof, seeking Al-Fitnah (polytheism and trials, etc.), and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: "We believe in it; the whole of it (clear and unclear Verses) are from our Lord." And none receive admonition except men of understanding. (Tafsir At-Tabari).

Hadith: Ibn Majah 1:1:47: It was narrated that 'Aishah said: "The Messenger of Allah (المالة) recited the following Verse: 'It is He Who has sent down to you (Muhammad) the Book (this Qur'an). In it are verses that are entirely clear, they are the foundations of the Book; and others not entirely clear (up to His saying:) 'And none receive admonition except men of understanding.' Then he said: 'O 'Aishah, if you see those who dispute concerning it (the Qur'an), they are those whom Allah has referred to here, so beware of them.'"

Hadith: Sahih Muslim 34:6442: 'A'isha reported that Allah's Messenger (all-left) recited (these verses of the Qur'an): "He it is Who revealed to thee (Muhammad) the Book (the Qur'an) wherein there are clear revelations-these are the substance of the Book and others are allegorical (verses). And as for those who have a yearning for error they go after the allegorical verses seeking (to cause) dissension, by seeking to explain them. And none knows their implications but Allah, and those who are sound in knowledge say:

We affirm our faith in everything which is from our Lord. It is only the persons of understanding who really heed" (iii. 6). 'A'isha (further) reported that Allah's Messenger (عليه وسلم) said (in connection with these verses): When you see such verses, avoid them, for it is they whom Allah has pointed out (in the mentioned verses).

Promise that every 100 years there will be a islamic revival. This is a strong argument that "radial groups" like ISIS use to motivate people, since the last islamic caliphate fell $\frac{3}{3}$ $\frac{1924}{2}$:

Hadith: Abu Dawud 38:4278: Narrated Abu Hurayrah: The Prophet (مالياله) said: Allah will raise for this community at the end of every hundred years the one who will renovate its religion for it. (Sahih)

Hadith: Sahih Bukhari 9:93:552: Narrated Muawiya: I heard the Prophet (مليالله) saying, "A group of my followers will keep on following Allah's Laws strictly and they will not be harmed by those who will disbelieve them or stand against them till Allah's Order (The Hour) will come while they will be in that state "Also in: Hadith Ibn Majah 1:1:10

Preacher teaching this **here** and **here**:

Hadith: Abu Dawud 23:3455: Narrated Abdullah ibn Umar: I heard the Messenger of Allah, (مَالِيهُ) say: When you enter into the inah transaction, hold the tails of oxen, are pleased with agriculture, and give up conducting jihad (struggle in the way of Allah). Allah will make disgrace prevail over you, and will not withdraw it until you return to your original religion. (Sahih)

Hadith: Sahih Bukhari 5:59:670: Narrated Abu Masud: The Prophet (عليه فيالي beckoned with his hand towards Yemen and said, "Belief is there." The harshness and mercilessness are the qualities of those farmers etc, who are busy with their camels and pay no attention to the religion (is towards the east) from where the side of the head of Satan will appear; those are the tribes of Rabi'a and Mudar.

Don't follow the way of infidels:

Hadith: Bulugh al-Maram: 16:1514: Ibn 'Umar (RAA) narrated that the Messenger of Allah (مالية والمالة) said: "He who imitates any people (in their actions) is considered to be one of them." Related by Abu Dawud and Ibn Hibban graded it as Sahih.

Prophet Muhammad had several names: Muhammad, Ahmad, al-Mahi. Meaning:

Hadith: Sahih Muslim 30:5810: Allah's Messenger (all all as saying: I am Muhammad and I am Ahmad, and I am al-Mahi (the obliterator) by whom unbelief would be obliterated

Hadith: Tirmidhi 5:41:2840: the Messenger of Allah (said: "I have some names: I am Muhammad, I am Ahmad, I am Al-Mahi, the one by whom Allah wipes out disbelief

Hadith: Sahih Bukhari 6:60:419: Narrated Jubair bin Mut'im: I heard Allah's Messenger (saying, 'I have several names: I am Muhammad and I am Ahmad, and I am Al- Mahi with whom Allah obliterates Kufr (disbelief)

Quran 61:6: (...) But when he (Ahmad i.e. Muhammad SAW) came to them with clear proofs (...)

Quran 61:6: (...) whose name is the Praised One. Yet when he hath come unto them with clear proofs

Tafsir Quran 61:6 (explanation, interpretation, commentary of the Quran by Ibn Kathir):

The Good News of `Isa about Our Prophet and that His Name is Ahmad (...) conveying the good news of the coming of **Muhammad**, **whose name is also Ahmad**, the Last and Final Prophet and Messenger.

Tafsir Quran 61:6 (explanation, interpretation, commentary of the Quran by Ibn Abbas): whose name is the Praised One

Was Muhammad really perfect?

Hadith: Sahih Bukhari 5: 58:266: (...) Uthman fell ill and I nursed him till he died, and we covered him with his clothes. Then the Prophet (علي علي) came to us and I (addressing the dead body) said, "O Abu As-Sa'ib, may Allah's Mercy be on you! I bear witness that Allah has honored you." On that the Prophet (علي) said, "How do you know that Allah has honored him?" I replied, "I do not know. May my father and my mother be sacrificed for you, O Allah's Messenger (علي)! But who else is worthy of it (if not `Uthman)?" He said, "As to him, by Allah, death has overtaken him, and I hope the best for him. By Allah, though I am the Apostle of Allah, yet I do not know what Allah will do to me," (...)

Quran 47:19: So know (O Muhammad صلى الله عليه وسلم) that, La ilaha illallah (none has the right to be worshipped but Allah), and ask forgiveness for your sin, and also for (the sin of) believing men and believing women. And Allah knows well your moving about, and your place of rest (in your homes).

Hadith: Sahih Bukhari 75:319: I heard Allah's Apostle saying. "By Allah! I ask for forgiveness from Allah and turn to Him in repentance more than seventy times a day."

Hadith: Bulugh al-Maram 16:1520: All the sons of Adam are sinners, but the best of sinners are those who repent often.

Quran 40:55: So be patient (O Muhammad صلى الله عليه وسلم). Verily, the Promise of Allah is true, and ask forgiveness for your fault and glorify the praises of your Lord

Hadith: Sahih Bukhari 93:482: O Allah! Forgive me my sins that I did in the past or will do in the future, and also the sins I did in secret or in public.

Quran 48:1-2: We have given you (O Muhammad صلى الله عليه وسلم) a manifest victory. That Allah may forgive you your sins of the past and the future

Hadith: Sahih Muslim 37:6620: Had you not committed sins, Allah would have brought into existence a creation that would have committed sin (and Allah) would have forgiven them.

Hadith: Sahih Bukhari 58:227: Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel (angel) set out with me till we reached the nearest heaven.

Hadith: Ibn Majah 1:1:325: It was narrated that Jabir said: "The Messenger of Allah forbade facing the Qiblah when urinating. But I saw him, one year before he died, facing the Qiblah (while urinating)." (Hasan)

Hadith: Tirmidhi 1:1:9: Jabir bin Abdullah said: "The Prophet prohibited us from facing the Qiblah while urinating. Then i saw him facing it a year before he died." (Hasan)

Hadith: Tirmidhi 1:1:8: Abu Ayyub Al-Ansari narrated that: Allah's Messenger said: "When one of you arrives to defecate, then let none of you face the Qiblah while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you." (Sahih)

Muhammad accused of theft. Muslims often brag about that his character was never critiqued by people around him:

Tafsir on Quran 3:161 (explanation by Jalalayn):

When some red velvet cloth went missing on the Day of Badr and some people began to say 'Perhaps the Prophet took it' the following was revealed It is not for a prophet to be fraudulent an yaghulla a variant reading has the passive an yughalla meaning to attribute ghulūl 'fraud' to him to be treacherous with regard to the spoils so do not presume this of him; whoever defrauds shall bring what he has defrauded on the Day of Resurrection carrying it around his neck; then every soul the fraudulent and the otherwise shall be paid in full the requital of what it has earned what it has done and they shall not be wronged a single thing.

Quran 69:40-47: And if he (Muhammad صليه وسلم had forged a false saying concerning Us (Allah حا (جلاله), We surely would have seized him by his right hand (or with power and might), And then We (Allah جلاله), certainly would have cut off his life artery (aorta). And none of you could have withheld Us from (punishing)

Tafsir Quran al-Jalalayn 69:44: And had he namely the Prophets fabricated any lies against Us (Allah) by communicating from Us that which We have not said

Tafsir Quran al-Jalalayn 69:45: We would have assuredly seized him We would have exacted vengeance against him as punishment by the Right Hand by Our strength and power;

Tafsir Quran al-Jalalayn 69:46: then We would have assuredly severed his life-artery the aorta of the heart a vein that connects with it and which if severed results in that person's death

Ouran 10:15: And when Our clear Verses are recited unto them, those who hope not for their meeting with Us, say: "Bring us a Qur'an other than this, or change it." Say (O Muhammad صلى الله عليه وسلم): "It is not for me to change it on my own accord; I only follow that which is revealed unto me. Verily, I fear the torment of the Great Day (i.e. the Day of Resurrection) if I were to disobey my Lord."

Now take a look how he died:

Hadith: Sahih Bukhari 4:53:394: Narrated Abu Huraira: When Khaibar (tribes of the jews) was conquered, a roasted poisoned sheep was presented to the Prophet () as a gift (by the Jews). The "Have you poisoned this sheep?" They said, "Yes." He asked, "What made you do so?" They said, "We wanted to know if you were a liar in which case we would get rid of you, and if you are a prophet then the poison would not harm you."

Hadith: Sahih Muslim 26:5430: Anas reported that a Jewess came to Allah's Messenger (with poisoned mutton (meat) and he took of that what had been brought to him (Allah's Messenger). (When the effect of this poison were felt by him) he called for her and asked her about that, whereupon she said: I had determined to kill you. Thereupon he said: Allah will never give you the power to do it.

Hadith: Abu Dawud 40:4497: a Jewess presented him at Khaybar with a roasted sheep which she had poisoned. The Messenger of Allah (مليالله) ate of it and the people also ate. He then said: Take away your hands (from the food), for it has informed me that it is poisoned. Bishr ibn al-Bara' ibn Ma'rur al-Ansari died. So he (the Prophet) sent for the Jewess (and said to her): What motivated you to do the work you have done? She said: If you were a prophet, it would not harm you, but if you were a king, I should rid the people of you. The Messenger of Allah (علي المالي) then ordered regarding her and she was killed. **He** then said about the pain of which he died: I continued to feel pain from the morsel which I had eaten at Khaybar. This is the time when it has cut off my aorta. (Sahih)

Hadith: Abu Dawud 40:4499: Umm Mubashshir said to the Prophet (during the sickness of which illness of my son except the poisoned sheep of which he had eaten with you at Khaybar. The Prophet مطراله) said: And I do not think about my illness except that. This is the time when it cut off my aorta. (Sahih)

Hadith: Sahih Bukhari 5:59:713: Narrated 'Aisha: The Prophet (abyle) in his ailment in which he died, used to say, "O 'Aisha! I still feel the pain caused by the food I ate at Khaibar, and at this time, I feel as if my aorta is being cut from that poison."

Did he die a humiliating death from the poison?

Hadith: Sahih Bukhari 3:47:761: Aisha had said, "When the Prophet (became sick and his condition became serious, he requested his wives to allow him to be treated in my house, and they allowed him. He came out leaning on two men while his feet were dragging on the ground.

Hadith: Sahih Bukhari 5:59:727: Narrated Aisha: (the wife of the Prophet) "When the ailment of Allah's Messenger () became aggravated, he requested his wives to permit him to be (treated) nursed in my house, and they gave him permission. He came out (to my house), walking between two men with his feet dragging on the ground, between 'Abbas bin 'Abdul--Muttalib and another man"

Hadith: Ibn Majah 1:6:1622: 'Aishah said: "I never saw anyone suffer more pain than the Messenger of Allah (عليه)." (Sahih)

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 679: The apostle went out walking between two men of his family, one of who was al-Fadl b. al-'Abbas. His head was bound in a cloth and his feet were dragging as he came to my house. (...) Then the apostle's illness worsened and he suffered much pain. He said, "Pour seven skins of water from different wells over me so that I may go out to the men and instruct them." We made him sit down in a tub belonging to Hafsa d. Umar and we poured water over him until he cried, "Enough, enough!"

Hadith: Sahih Bukhari 7:71:612: Narrated `Aisha: (the wife of the Prophet) When the health of Allah's Messenger (Allah's Messen

Hadith: Sahih Bukhari 7:70:573: When Allah's Messenger () was on his death-bed and in the house there were some people among whom was 'Umar bin Al-Khattab, the Prophet () said, "Come, let me write for you a statement after which you will not go astray." 'Umar said, "The Prophet () is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the house differed and quarrelled. Some said "Go near so that the Prophet () may write for you a statement after which you will not go astray," while the others said as 'Umar said. When they caused a hue and cry before the Prophet, Allah's Messenger () said, "Go away!" Narrated 'Ubaidullah: Ibn 'Abbas used to say, "It was very unfortunate that Allah's Messenger () was prevented from writing that statement for them because of their disagreement and noise."

The "satanic verses"

First, here is information the prophet Muhammad being under the influence of "magic", source of the devil:

Hadith: Sahih Bukhari 7:71:660: Narrated Aisha: Magic was worked on Allah's Messenger (عُلُوسًاء) so that he used to think that he had sexual relations with his wives while he actually had not (Sufyan said: That is the hardest kind of magic as it has such an effect). Then one day he said, "O 'Aisha do you know that Allah has instructed me concerning the matter I asked Him about? Two men came to me and one of them sat near my head and the other sat near my feet. The one near my head asked the other. What is wrong with this man?' The latter replied he is under the effect of magic

Hadith: Sahih Bukhari 53:400: Narrated Aisha: Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

Hadith: Sahih Bukhari 8:73:89: Narrated `Aisha: The Prophet (Alba) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O `Aisha! Allah has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.'

Hadith: Sahih Bukhari 7:71:661: Narrated 'Aisha: Magic was worked on Allah's Messenger () so that he began to imagine that he had done something although he had not. (...) One of them asked his companion, 'What is the disease of this man?' The other replied, 'He is under the effect of magic.'

Which is contradictory since he should be shielded from "shaitan" (the devil):

Quran 16:98: So when you want to recite the Qur'an, seek refuge with Allah from Shaitan (Satan)

Hadith: Sahih Muslim 39:6757: Abdullah b. Mas'ud reported that Allah's Messenger (said: There is none amongst you with whom is not an attache from amongst the jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

Hadith: an-Nasa'i 4:36:3412: It was narrated from 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit that 'Aishah said: "I looked for the Messenger of Allah and I put my hand on his hair." He said: "Your Shaitan has come to you." I said: "Don't you have a Shaitan (devil)?" He said: "Yes, but Allah helped me with him, so he submitted." (Sahih)

(this translation is incorrect, in arabic it says "so he is a muslim" instead of "so he submitted")

Quran 22:52: Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations.

Quran 53:19-23: Have you then considered Al-Lat, and Al-'Uzza (two idols of the pagan Arabs) And Manat (another idol of the pagan Arabs), the other third? Is it for you the males and for Him the females? That indeed is a division most unfair! They are but names which you have named - you and your fathers - for which Allah has sent down no authority.

Tafsir on Quran 22:52 (explanation, interpretation, commentary of the Quran by al-Jalalayn):



when he (the Prophet) recited [the scripture] Satan cast into his recitation, what is not from the Qur'ān, but which those to whom he [the prophet] had been sent would find pleasing. The Prophet (s) had, during an assembly (mote) of the [men of] Quraysh, after reciting the [following verses from] sūrat al-Najm, Have you considered Lāt and 'Uzzā? And Manāt, the third one? [sura 53:19-20] added as a result of Satan casting them onto his tongue without his [the Prophet's] being aware of it, [the following words]: 'those are the high-flying cranes (al-gharānīq al-'ulā) and indeed their intercession (prayers) is to be hoped for' (Quraysh Gods) and so they [the men of Quraysh] were thereby delighted (happy). Gabriel (angel), however, later informed him [the Prophet] of this that Satan had cast onto his tongue and he was grieved by it

Also in: Tafsir Asbab Al-Nuzul by Al-Wahidi

al-Tabari vol. 6, page 111:

That evening Gabriel (angel) came to him and reviewed the surah with him, and when he reached the two phrases which Satan had cast upon his tongue he said, "I did not bring you these two." Then the Messenger of God said, "I have fabricated things against God and have imputed to Him words which He has not spoken."

al-Tabari vol. 6, page 107:

Satan Casts a False Revelation on the Messenger of God 's Tongue

They said, "This is what we will give you, Muhammad, so desist from reviling our gods and do not speak evilly of them. If you will not do so, we offer you one means which will be to your advantage and to ours." "What is it?" he asked. They said, "You will worship our gods, al-Lit and al-'Uzza, for a year, and we shall worship your god for a year." "Let me see what revelation comes to me from my Lord," he replied. Then, the following inspiration came from the Preserved Tablet: Say: O disbelievers! I worship not that which you worship; nor do you worship that which I worship. And I shall not worship that which you worship, nor will you worship that which I worship. To you your religion, and tome my religion.

Also in: "The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 165-166

al-Tabari vol. 6, page 107-109:

Satan Casts a False Revelation on the Messenger of God 's Tongue

when the Messenger of God saw how his tribe turned their backs on him and was grieved to see them shunning the message he had brought to them from God, he longed in his soul that something would come to him from God which would reconcile him with his tribe. (...) he came to the words: Have you thought upon al-Lat and al-'Uzza and Manat, the third, the other? (Gods of Quraysh) Satan cast on his tongue, because of his inner debates and what he desired to bring to his people, the words: These are the high-flying cranes; verily their intercession (prayers to Gods of Quraysh) is accepted with approval. When Quraysh heard this, they rejoiced and were happy and delighted at the way in which he spoke of their gods, and they listened to him, while the Muslims, having complete trust in their Prophet in respect of the messages which he brought from God, did not suspect him of error, illusion, or mistake. (...) The Quraysh left delighted (happy) by the mention of their gods which they had heard, saying, "Muhammad has mentioned our gods in the most favorable way possible, stating in his recitation that their intercession (prayer) is received with approval." (...) The news of this prostration reached those of the Messenger of God's Companions who were in Abyssinia and people said, "The Quraysh have accepted Islam." Some rose up to return, while others remained behind. Then Gabriel (angel) came to the Messenger of God and said, "Muhammad, what have you done? You have recited to the people that which I did not bring to you from God, and you have said that which was not said to you." Then the Messenger of God was much grieved (...) God abrogates (cancel) what Satan casts.

Tafsir on Quran 22:52 (explanation, interpretation, commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): (Never sent We a messenger or a prophet before thee...) [22:52]. The commentators of the Qur'an said: "When the Messenger of Allah, Allah bless him and give him peace, saw that his people were shunning him, he was aggrieved by their rejection of the message he brought them and he secretly wished that Allah, exalted is He, reveals something to him which would bring him and his people closer to each other, keen as he was to see them accept faith. One day, he sat in one of the congregations of Quraysh which attracted a huge number of its members, and he wished that Allah, exalted is He, does not reveal to him on that day anything that might repel them from him. Allah, exalted is He, revealed to him then Surah al-Najm (By the star when it stetteth...) [Surah 53]. The

Messenger of Allah, Allah bless him and give him peace, recited it but when he reached (Have ye thought upon al-Lat and al-'Uzza, and Manat, the third, the other) [53:19-20], the devil put on his tongue what he had secretly wished and hoped for and said: These are the mighty cranes (gharaniq) and their intercession is hoped for'. When the Quraysh heard this, they were very pleased. The Messenger of Allah, Allah bless him and give him peace, carried on reciting until the end of the Surah and then prostrated. All the Muslims followed suit and prostrated, and all the idolaters who were present prostrated too. All those who were present, whether Muslim or disbeliever, prostrated except al-Walid ibn al-Mughirah and Abu Uhyahah Sa'id ibn al-'As who were too advanced in age and could not prostrate, but they both grabbed a handful of dust and put their foreheads on it. The Quraysh then dispersed, happy with what they heard. They said: 'Muhammad has mentioned our idols with complimentary terms. We know that Allah gives life and takes it away, He creates and provides sustenance, but these idols of ours will intercede for us with Him. Now that Muhammad has associated them, we are all with him'. That evening, Gabriel (angel), peace be upon him, went to the Messenger of Allah, Allah bless him and give him peace, and said: 'What have you done? You recited to people that which I did not bring from Allah, glorified is He, and you said what I did not say to you'.

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 165-166:

Have you thought of al-Lat and al-Uzza and Manat, the third, the other, Satan, when he was meditating upon it, and desiring to bring it (sc. reconciliation) to his people, put upon his tongue 'these are the exalted Gharaniq whose intercession is approved'. When (the) Quraysh heard that, they were delighted and greatly what their prophet brought them from their Lord was true, not suspecting a mistake or a vain desire or a slip, and themselves when their prophet prostrated confirming what he brought and obeying his command, and the polytheists of Quraysh and others who were in the mosque prostrated when they heard the mention of their gods, so that everyone in the mosque believer and unbeliever prostrated except al-Walid b. al-Mughira who was an old man who could not do so, he took a handful of dirt from the valley and bent over it. Then the people dispersed and Quraysh went out, delighted at what had been said about their gods, saying, 'Muhammad has spoken of our gods in splendid fashion. He alleged in what he read that they are the exalted Ghariniq whose intercession is approved.' The news reached the prophet's companions who were in Abyssinia, it being reported that Quraysh had accepted Islam, so some men started to return while others remained behind. Then Gabriel came to the apostle and said, 'What have you done, Muhammad? You have read to these people something I did not bring you from God and you have said what He did not say to you. The apostle was bitterly grieved and was greatly in fear of God. So God sent down (a revelation), for He was merciful to him, comforting him and making he wanted and Satan interjected something into his desires as he had on his tongue. So God annulled what Satan had suggested and God established His verses i.e. you are just like the prophets and apostles.

When Muhammad read the surah/surat (chapter) Najm (Quran, chapter 53) they bowed down with him, why?:

Hadith: Sahih Bukhari 6:60:385: Narrated Ibn 'Abbas: The Prophet (علي) performed a prostration when he finished reciting Surat-an-Najm, and all the Muslims and pagans and Jinns and human beings prostrated along with him.

Hadith: Sahih Bukhari 2:19:177: Chapter: The prostration of Muslims along with Al-Mushrikun; and a Mushrik is Najasun (impure) and does not perform ablution;
Narrated Ibn 'Abbas: The Prophet (علوالله) I prostrated while reciting An-Najm and with him prostrated

the Muslims, the pagans, the jinns, and all human beings.

Tafsir on Quran 22:52-54 (explanation by Islamic scholar Maududi - Sayyid Abul Ala Maududi - Tafhim al-Qur'an): According to this tradition, the Holy Prophet had a strong longing and desire to this effect: "I wish some Revelations were sent down to tone down the abhorrence of the mushrik Quraish against Islam so as to bring them nearer to it, or at least the criticism against their creed may not be so severe as to arouse their enmity". While he was cherishing this desire, it so happened that one day when he was sitting in a big gathering of the Quraish, Surah An-Najm (LIII) was sent down and he began to recite it. When he came to vv. 19, 20: "Have you ever considered about this Lat and this 'Uzza, and a third (goddess)

Manat, "all of a sudden he recited, "These are exalted goddesses; indeed their intercession may be expected". After this he continued to recite Surah An-Najm up to the last verse and then fell down in prostration and all the Muslims and the mushriks of the Quraish also did the same, for the latter said, "Now we have no difference with Muhammad; we also profess that Allah is the Creator and the Provider and that these deities of ours are merely our intercessors with Him". After this, when in the evening Angel Gabriel came, he said, "What have you done? I did not bring these two sentences". At this the Holy Prophet became very sad and Allah sent down vv. 73 75 of Surah Bani Isra`il (XVII): "O Muhammad! these people have left no stone unturned to tempt you away from that which We have revealed to you so that you might fabricate something in Our name. (...) These words were put in by Satan during the Revelation and the Holy Prophet imagined that they were revealed by Gabriel.

How long was Muhammad demon possessed:

Tafsir on Quran 113:1 (commentary by Islamic scholar Wahidi - Asbab Al-Nuzul by Al-Wahidi):

The Messenger of Allah, Allah bless him and give him peace, fell ill for a period of six month, during which the hair of his head fell off; he imagined that he slept with his wives when he did not, and was withering away without knowing the reason. As he was one day sleeping, he saw two angels coming to him. One of them sat at his head and the other at his feet. The angel who sat at his head asked: 'What is wrong with the man?' The second angel responded: 'A spell of black magic was cast on him'. The first one asked: 'And who is responsible for this sorcery?' The second angel answered: 'It is Labid ibn al-A'sam, the Jew'.

"The Life of Muhammad". Ibn Ishaq's Sira Rasul Allah, page 240:

From B. Zurayq: Labid b. who bewitched the apostle of God so that he could not come at his wives.

¹ Footnote: In commenting on this Suhayli asserts that the tradition is sound and is accepted by the traditionists. He found in the Jami' of Mu'ammar b. Rashid (a work which I cannot find mentioned by Brockelmann) the statement that **the spell lasted for a year.** He adds that the Mu'tazila and Modernists rejected the tradition on the ground that prophets could not be bewitched otherwise they would commit sin and that would be contrary to the word of God 'And God will protect thee from men' (Sura 5. 71). He finds the tradition unassailable. It is properly attested and intellectually acceptable. The prophets were not preserved from bodily afflictions in which category sorcery falls

Satan working for Muhammad:

Hadith: an-Nasa'i 4:36:3412: It was narrated from 'Ubadah bin Al-Walid bin 'Ubadah bin As-Samit that 'Aishah said: "I looked for the Messenger of Allah and I put my hand on his hair." He said: "Your Shaitan has come to you." I said: "Don't you have a Shaitan?" He said: "Yes, but Allah helped me with him, so he submitted."

(this translation is incorrect, in arabic it says "he became muslim" instead of "he submitted")

Hadith: Sahih Muslim 39:6757: Abdullah b. Mas'ud reported that Allah's Messenger (all b) said: There is none amongst you with whom is not an attache from amongst the jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

Hadith: Sahih Bukhari 2:21:225: Narrated Jundab bin `Abdullah: Gabriel did not come to the Prophet (for some time) and so one of the Quraish women said, "His Satan has deserted him." So came the Divine Revelation: "By the forenoon And by the night When it is still! Your Lord (O Muhammad) has neither Forsaken you Nor hated you." (93.1-3)

Satan will flee farting when the Quran is recited:

Quran 16:98: So when you want to recite the Quran, seek refuge with Allah from Shaitan (Satan), the outcast (the cursed one).

Hadith: Sahih Muslim 4:753: Abu Huraira reported the Messenger of Allah (as saying: When Satan hears the call to prayer, he turns back and breaks the wind (fart) so as not to hear the call being made Video: preacher

Hadith: an-Nasai 1:7:671: It was narrated from Abu Hurairah that the Prophet (said: "When the call for the prayer is given, the Shaitan takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the call to prayer is finished, he comes back.

Footnote in the text (page 395, book in pdf format): Breaking wind evidently signifies the <u>literal breaking of wind</u>. If Satan (Shaitan) can eat and drink, then why deny other bodily functions? Some ha

Hadith: Sahih Muslim 24:5279: Abu Huraira reported Allah's Messenger (عليه وسلم) as saying: The bell is the musical instrument of the Satan. Abu Dawud 14:2550, Sahih Muslim 24.5279

Hadith: an-Nasa'i 6:48:5224: Umm Salamah, the wife of the Prophet [SAW], said: "I heard the Messenger of Allah [SAW] say: 'The angels do not enter a house in which there is a small bell, or a hell

Hadith: Sahih Bukhari 4:54:438: Narrated Aisha: Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

Hadith: an-Nasa'i 2:11:934: It was narrated that Aishah said: "Al-Harith bin Hisham asked the Messenger of Allah (عَلَيْكُ : 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me."

Muhammad thought that he was demon possessed when he got his first revelation:

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 106-107:

I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying, "0 Muhammad! thou art the apostle of God and I am Gabriel." I raised my head towards heaven to see (who was speaking) and lo Gabriel in the form of a man with feet astride the horizon, saying, "O Muhammad! thou art the apostle of God and I am Gabriel (...)

And I came to Khadija and sat by her thigh and drew close to her. She said, "O Abu'l-Qasim, where hast thou been? By God, I sent my messengers in search of thee, and they reached the high ground above Mecca and returned to me." (T. I said to her, Woe is me poet or possessed." She said, "I take refuge in

God from that O Abu'l-Qasim. God would not treat you thus since he knows your truthfulness, your great trustworthiness, your fine character, and your kindness. This cannot be, my dear. (...)

So when Gabriel came to him, as he was wont, the apostle said to Khadija, This is GabrIel who has just come to me.' 'Get up, O son of my uncle,' she said, and sit by my left thigh'. The apostle did so, and she said, 'Can you see hIm?' 'Yes,' he said. She said, 'Then turn round and sit on my right thigh: He did so, and she said, 'Can you see him?' When he said that he could she asked him to move and sit in her lap. When he had done this she again asked if he could sec him, and when he said yes, she disclosed her form and cast aside her veil while the apostle was sitting in her lap. Then she said, 'Can you see him I' And he replied, 'No: She said, 'O son of my uncle, rejoice and be of good heart, by God he is an angel and not a satan.'

Hadith: Sahih Muslim: 1:304: Chapter: The beginning of the revelation to the messenger of Allah (saws):

The Messenger of Allah (مليالله) told about the intermission of revelation and narrated While I was walking I heard a voice from the sky, and raising my head I saw the angel who had come to me in Hira', sitting on a Throne between heaven and earth I was terror-stricken on that account and came back (to my family) and said: Wrap me up, wrap me up! So they wrapped me up, and the Blessed and

Hadith: Sahih Muslim 1:307: Chapter: The beginning of the revelation to the messenger of Allah (saws):

nothing. I was called again and raised my head, and there on the Throne in the open atmosphere he, i. e. Gabriel (peace be upon him) was sitting. I began to tremble on account of fear. I came to Khadija and said: Wrap me up. They wrapped me up and threw water on me and Allah, the Exalted and

Muhammad was suicidal when the revelation stop coming:

Hadith: Sahih Bukhari 9:87:111: Narrated 'Aisha: The commencement of the Divine Inspiration to in it and asked him to read. The Prophet (عليه replied, "I do not know how to read." (The Prophet (عليه الله)) added). "The angel caught me (forcefully) and pressed me so hard that I could not bear it anymore. Generous...up to.... ..that which he knew not." (96.15) Then Allah's Messenger (عليه returned with the Inspiration, his neck muscles twitching with terror till he entered upon Khadija and said, "Cover me! Cover me!" They covered him till his fear was over and then he said, "O Khadija, what is wrong with

remain alive till the day when you will be turned out then I would support you strongly." But after a few days Waraga died and the Divine Inspiration was also paused for a while and the Prophet (عليه الله على الله عل became so sad as we have heard that he intended several times to throw himself from the tops of high mountains and every time he went up the top of a mountain in order to throw himself down, Gabriel would appear before him and say, "O Muhammad! You are indeed Allah's Messenger (صليالله) in truth" whereupon his heart would become quiet and he would calm down and would return home.

Hadith: Sahih Bukhari 1:1:3: (...) But after a few days Waraqa died and the Divine Inspiration was also paused for a while.

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 106-107:

Ouraysh say this of me! I will go to the top of the mountain and throw myself down that I may kill myself and gain rest. So I went forth to do so and then) when I was midway on the mountain, I heard a voice from heaven saying "O Muhammad! thou are the apostle of God and I am Gabriel."

Tabari volume 6, page 76: The inspiration ceased to come to the Messenger of God for a while, and he was deeply grieved. He began to go to the tops of mountain crags, in order to fling himself from them; but every time he reached the summit of a mountain, Gabriel appeared to him and said to him, "You are the Prophet of God." Thereupon his anxiety would subside and he would come back to himself.

Tabari volume 9, page 167: "The pre-Islamic Arabs believed in the demon of poetry, and they thought that a great poet was directly inspired by demons...."

Footnote 1151: This explains why Muhammad thought he was demon possessed, or influenced by demons; the Quran in many places reads like typical Arabic poetry.

The companions of Muhammad were educated by the Devil about Islam:

Hadith: Sahih Bukhari 3:38:505: Narrated Abu Huraira: Allah's Messenger (علموالله) deputed me to keep

very keen to do good deeds. The Prophet (عليه said, "He really spoke the truth, although he is an absolute liar. Do you know whom you were talking to, these three nights, O Abu Huraira?" Abu Huraira said, "No." He said, "It was Satan."

Hadith: Riyad as-Salihin 9:30: Abu Hurairah (May Allah be pleased with him) reported: The Messenger morning"." The Messenger of Allah (مليالله) said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He (صلى الله) said, "He was Shaitan (Satan)." [Al-Bukhari].

Allah can use an islamophobe to tell the truth about his religion:

Hadith: Sahih Bukhari 4:52:296: (...) The Prophet (علم بالله) was informed of that, and he said, "Allah is Greater! I testify that I am Allah's Slave and His Apostle." Then he ordered Bilal to announce amongst the people: 'None will enter Paradise but a Muslim, and Allah may support this religion (i.e. Islam) even with a disobedient man.'

Grey text = not relevant Black text = relevant

Red text = important

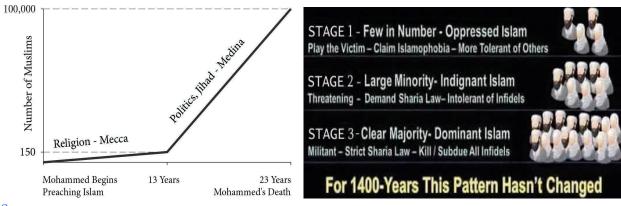
Blue text = link

Abrogation - canceling early peaceful verses

The Quran have many contradicting verses, which is resolved with "the law of abrogation". The God of Islam (Allah), did not reveal the quranic verses to Muhammad all at once, but rather in stages - over a time of 23 years until he passed away. Muhammad practices the law of abrogation, meaning if two verses are in conflict - the verse that was revealed later - cancels out the verse that was revealed earlier. For an example: in the beginning pork and alcohol was not recommended but allowed, but was later prohibited with flogging and beheadings as punishment.

The Quranic chapters are <u>not</u> put together in a <u>chronological order</u>. Instead, the longest chapter - is found at first page in the Quran, and the shortest chapter at the end. It could therefore be confusing to read the Quran from beginning to the end. To understand the timeline correctly, you need the sunnah/hadith and the Sira (biography). Therefore, it is hard for the average person to make sense of contradicting verses without first understanding *the law of abrogation*.

Hadith: Sahih Muslim 30:5802: Allah's Messenger (عُلْيُوللَّه) stayed in Mecca for thirteen years (after he had received revelation) and stayed in Medina for ten years, and he was sixty-three when he died.



Source

Picture

Here is the verses about the *Law of abrogation*:

Quran 76:23: It is We Who have sent down the Quran to you (O Muhammad SAW) by stages.

Quran 2:106: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it." Tafsir Ibn Abbas & Tafsir Ibn Kathir

Quran 16:101: "And when We change a Verse (of the Qur'an,) in place of another - and Allah knows best what He sends down"

Tafsir by Ibn Abbas

Tafsir Quran 16:101: (explanation, interpretation commentary of the Quran by Ibn Kathir):
(...) When they saw that some rulings had been changed by being abrogated (cancelled) (...)

Quran 13:39: "Allah blots out what He wills and confirms (what He wills)."

More examples of abrogation:

Hadith: Sahih Muslim 43:7173: Sa'id b. Jubair reported: I said to Ibn Abbas: Will the repentance of that person be accepted who kills a believer intentionally? He said: No. I recited to him this verse of Sura al-Furqan (xix.):" And those who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice" to the end of the verse. He said: **This is a** *Meccan verse* which has been abrogated by a verse revealed at Medina:" (...)

Hadith: Sahih Bukhari 6:60:285: (...) Ibn `Abbas said, 'This *Verse was revealed in Mecca* and it has been abrogated by a Verse in Surat-An-Nisa which was *later revealed in Medina*."

Hadith: an-Nasa'i 4:27:3529: It was narrated from Ibn 'Abbas with regard to Allah's saying: "Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it." and He said: "And when We change a Verse in place of another --and Allah knows best what He sends down." and He said: "Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book." "The first thing that was abrogated in the Qur'an was the Qiblah." (Hasan) Also in: an-Nasai 4:27:3584

Quran 45:14: Say, [O Muhammad], to those who have believed that they [should] forgive those who expect not the days of Allah so that He may recompense a people for what they used to earn.

Tafsir Quran 45:14 (explanation and interpretation of the Quran by Ibn Abbas):

(Tell) O Muhammad (those who believe) 'Umar and his fellow believers (to forgive those who hope not for) those who fear not (the days of Allah) the torment of Allah, the reference here is to the people of Mecca; (in order that He may requite folk) i.e. 'Umar and his fellow believers (what they used to earn) what they used to do of good deeds. This forgiveness relates to the period before the migration to Medina. They were later commanded to fight the disbelievers.

Quran 2:256: "There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing."

Tafsir on Quran 2:256 (explanation by the scholar Asbab Al-Nuzul by Al-Wahidi): This was before the Messenger of Allah, Allah bless him and give him peace, was commanded to fight the people of the Book. But then Allah's saying (There is no compulsion in religion...) was abrogated and the Prophet was commanded to fight the people of the Book in Surah Repentance".

Tafsir on Quran 2:256 by Ibn Kathir in Arabic (Kingdom of Jordan webpage, Altafsir.com)
Tafsir on Quran 2:256 by Ibn Kathir in Arabic (Saudi Arabia official webpage, Quran.ksu.edu.sa)

Hadith: Tirmidhi 3:19:1568: (...) either for generosity (to free them without ranson) or ransom (47:4). It was abrogated by: Kill them wherever you find them (2:191). (sahih)

Hadith: Sahih Muslim 8:3421: 'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings

Hadith: an-Nasa'i 4:26:3309: It was narrated that 'Aishah said: "One of the things that Allah, the Mighty and Sublime, revealed" -(one of the narrators) Al-Harith said (in his narration): "One of the things that were revealed in the Qur'an"- "was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings. Then the Messenger of Allah passed away when this was something that was still being recited in the Qur'an." (Sahih)

Hadith: an-Nasa'i 4:27:3561: It was narrated from Ibn 'Abbas that this Verse abrogated the woman's 'Iddah among her family, and she may observe her 'Iddah wherever she wants. That is the saying of Allah, the Mighty and Sublime: without turning them out

Islam teaches who will be punished for a crime:

Tafsir Quran 2:178 (commentary of the Quran by Ibn Kathir):

Allah's statement: (the free for the free, the slave for the slave, and the female for the female.) was abrogated by the statement life for life (5:45). However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhari reported that `Ali narrated that Allah's Messenger said: (The Muslim is not killed for the disbeliever (whom he kills).)

Hadith: Sahih Muslim 3:675: Abu al. 'Ala' b. al-Shikhkhir said: The Messenger of Allah (abrogated some of his commands by others, just as the Qur'an abrogates some part with the other.

Tafsir Quran 4:15 (explanation and interpretation of the Quran by Ibn Abbas):

Imprisoning a free, married woman who commits fornication (illegal sexual act) until she dies in prison was later abrogated by stoning.

Tafsir Quran 16:101 (explanation, interpretation, commentary of the Quran by Ibn Kathir): The Idolators' Accusation that the Prophet was a Liar since some Ayat were abrogated

Hadith: an-Nasa'i 4:27:3584: It was narrated from Ibn 'Abbas, regarding Allah's saying: "Whatever a Verse do We abrogate or cause to be forgotten, We bring a better one or similar to it." and "And when We change a Verse in place of another -and Allah knows best what He sends down" (Al-Nahl 16:101) and "Allah blots out what He wills and confirms (what He wills). And with Him is the Mother of the Book." The first thing that was abrogated in the Our'an was the Oiblah.

Hadith: Sahih Bukhari 4:52:69: Narrated Anas bin Malik: For thirty days Allah's Messenger (المولاة) invoked Allah to curse those who had killed the companions of Bir-Mauna; he invoked evil upon the tribes of Ral, Dhakwan, and Usaiya who disobeyed Allah and His Apostle. There was reveled about those who were killed at Bir-Mauna a Qur'anic Verse we used to recite, but it was cancelled later on. The Verse was: "Inform our people that we have met our Lord. He is pleased with us and He has made us pleased."

Hadith: Sahih Bukhari 4:52:57: (...) We used to recite, "Inform our people that we have met our Lord, He is pleased with us and He has made us pleased "Later on this Qur'anic Verse was cancelled. (...)

Hadith: Sahih Bukhari 6:60:53: Narrated Ibn Az-Zubair: I said to `Uthman bin `Affan (while he was collecting the Qur'an) regarding the Verse:-- "Those of you who die and leave wives ..." (2.240) "This Verse was abrogated by an other Verse. So why should you write it? (Or leave it in the Qur'an)?" `Uthman said. "O son of my brother! I will not shift anything of it from its place."

Hadith: Sahih Bukhari 6:60:60: Narrated Ibn Az-Zubair: I said to `Uthman, "This Verse which is in Surat-al-Baqara: "Those of you who die and leave widows behind...without turning them out." has been abrogated by another Verse. Why then do you write it (in the Qur'an)?" `Uthman said. "Leave it (where it is), O the son of my brother, for I will not shift anything of it (i.e. the Qur'an) from its original position."

Hadith: Riyad as-Salihin 1:168: (...) When they did that, Allah abrogated this (Ayah) and Allah the Great revealed (...)

Hadith: Sahih Bukhari 6:61:512: Narrated Al-Bara: There was revealed: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.' (4.95) The Prophet ("Call Zaid for me and let him bring the board, the inkpot and the scapula bone (or the scapula bone and the ink pot).'" Then he said, "Write: 'Not equal are those Believers who sit..", and at that time 'Amr bin Um

Maktum, the blind man was sitting behind the Prophet (عليولله) . He said, "O Allah's Apostle! What is your order For me (as regards the above Verse) as I am a blind man?" So, instead of the above Verse, the following Verse was revealed: 'Not equal are those believers who sit (at home) except those who are disabled (by injury or are blind or lame etc.) and those who strive and fight in the cause of Allah.' (4.95)

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 213:

To God belongs the end of matters.' The meaning is: 'I have allowed them to fight only because they have been unjustly treated while their sole offence against men has been that they worship God. When they are in the ascendant they will establish prayer, pay the poor-tax enjoin kindness, and forbid iniquity, i.e. the prophet and his companions all of them.' Then God sent down to him: 'Fight them so that there be no more persecution,' i.e. until no believer is seduced from his religion. ' And the religion is God's, i.e. Until God alone is worshipped.

The Peaceful early revealed Quranic chapters, are abrogated by later revealed violent chapters - also known as the *chapter of the sword:*

Quran 9:5: And when the sacred months have passed, then kill the polytheists wherever you find them and capture them and besiege them and sit in wait for them at every place of ambush. But if they should repent, establish prayer, and give zakah, let them [go] on their way. Indeed, Allah is Forgiving

Tafsir Quran 10:41 (by islamic scholar Jalalayn): If they deny you, then say, to them: 'Unto me is my work, and to you your work, that is, for each there will be a [due] requital of his deeds; you are innocent of what I do, and I am innocent of what you do': this was abrogated by the 'sword' verse [Q. 9:5].

Tafsir Quran 34:25 (by islamic scholar Ibn Abbas): (Say) to them, O Muhammad: (Ye will not be asked of what we committed) of sins, (nor shall we be asked of what ye do) in your state of disbelief. But this was later abrogated by the verse of the sword.

Tafsir Quran 8:61 (by islamic scholar Jalalayn): **And if they incline to peace** (read silm or salm, meaning, 'settlement'), then incline to it, and conclude a pact with them: Ibn 'Abbās said, 'This has been abrogated by the "sword verse" [Q. 9:5]'; Mujāhid said, 'This [stipulation] applies exclusively in the

Tafsir Quran 15:85 (by islamic scholar Jalalayn): We did not create the heavens and the earth and all that is forgiveness: turn away from them without [any feeling of] anxiety — this was abrogated by the 'sword' verse [Q. 9:5].

Tafsir Quran 5:13 (by islamic scholar Jalalayn): God says: So because (bi-mā, the mā is extra) of their Islam]. Yet pardon them, and forgive; surely God loves the virtuous: this was abrogated by the 'sword' verse [Q. 9:5].

Tafsir Quran 6:159 (by islamic scholar Jalalayn): Those who have sundered their religion, by being at variance over it, accepting some [aspects] of it and rejecting others, and have become differing parties, sects with regard to such [matters] (a variant reading [for farraqū, 'they have sundered'] has făraqū, meaning that they have abandoned the religion to which they were enjoined, and they are the Jews and the Christians), you have no concern with them at all, in other words, do not be concerned with them. Their case will go to God— He will take charge of it— then He will inform them, in the Hereafter, of what they used to do, and requite them for it: **this was abrogated by the 'sword' verse [Q. 9:5].**

Tafsir Quran 34:25 (by islamic scholar Ibn Abbas): (Say) to them, O Muhammad: (Ye will not be asked of what we committed) of sins, (nor shall we be asked of what ye do) in your state of disbelief. But this was later abrogated by the verse of the sword.

Tafsir Quran 4:90 (by islamic scholar Jalalayn): Except those who attach themselves to, [who] seek refuge with, a people between whom and you there is a covenant, a pledge of security for them and for whoever attaches himself to them, in the manner of the Prophet's (s) covenant with Hilāl b. 'Uwaymir al-Aslamī; or, those who, come to you with their breasts constricted, dejected, about the prospect of fighting you, [being] on the side of their people, or fighting their people, siding with you, in other words, [those who come to you] refraining from fighting either you or them, then do not interfere with them, neither taking them as captives nor slaying them: this statement and what follows was abrogated by the 'sword' verse. Had God willed, to give them sway over you, He would have given them sway over you, by strengthening their hearts, so that assuredly they would have fought you: but God did not will it and so He cast terror into their hearts. And so if they stay away from you and do not fight you, and offer you peace, reconciliation, that is, [if] they submit, then God does not allow you any way against them, [He does not allow you] a means to take them captive or to slay them.

Tafsir Quran 2:190 (by islamic scholar Ibn Kathir):

The Command to fight Those Who fight Muslims and killing Them wherever They are found Abu Ja`far Ar-Razi said that Ar-Rabi` bin Anas said that Abu Al-`Aliyah commented on what Allah said: (And fight in the way of Allah those who fight you.) Abu Al-`Aliyah said, "This was the first Ayah about fighting that was revealed in Al-Madinah. Ever since it was revealed, Allah's Messenger used to fight only those who fought him and avoid non-combatants. Later, Surat Bara'ah (chapter 9 in the Qur'an) was revealed." `Abdur-Rahman bin Zayd bin Aslam said similarly, then he said that this was later abrogated by the Ayah: (then kill them wherever you find them) (9:5).

Tafsir Quran 9:5 (explanation, interpretation, commentary of the Quran by Ibn Kathir): **This is the Ayah of the Sword**

Mujahid, 'Amr bin Shu'ayb, Muhammad bin Ishaq, Qatadah, As-Suddi and 'Abdur-Rahman bin Zayd bin Aslam said that the four months mentioned in this Ayah are the four-month grace period mentioned in the earlier Ayah, (So travel freely for four months throughout the land.) Allah said next, (So when the Sacred Months have passed...), meaning, 'Upon the end of the four months during which We prohibited you from fighting the idolators, and which is the grace period We gave them, then fight and kill the idolators wherever you may find them.' Allah's statement next, (then fight the Mushrikin wherever you find them), means, on the earth in general, except for the Sacred Area, for Allah said, (And fight not with them at Al-Masjid Al-Haram, unless they fight you there. But if they attack you, then fight them.) 2:191 Allah said here, (and capture them), executing some and keeping some as prisoners (and besiege them, and lie in wait for them in each and every ambush), do not wait until you find them. Rather, seek and besiege them in their areas and forts, gather intelligence about them in the various roads and fairways so that what is made wide looks ever smaller to them. This way, they will have no choice, but to die or embrace Islam, (But if they repent and perform the Salah, and give the Zakah, then leave their way free. Verily, Allah is Off-Forgiving, Most Merciful.) Abu Bakr As-Siddiq used this and other honorable Ayat as proof for fighting those who refrained from paying the Zakah. These Ayat allowed fighting people unless, and until, they embrace Islam and implement its rulings and obligations. Allah mentioned the most important aspects of Islam here, including what is less important. Surely, the highest elements of Islam after the Two Testimonials, are the prayer, which is the right of Allah, the Exalted and Ever High, then the Zakah, which benefits the poor and needy. These are the most honorable acts that creatures perform, and this is why Allah offen mentions the prayer and Zakah together. In the Two Sahibs, it is

that the Messenger of Allah said, (I have been commanded to fight the people until they testify that there is no deity worthy of worship except Allah and that Muhammad is the Messenger of Allah, establish the prayer and pay the Zakah.) This honorable Ayah (9:5) was called the Ayah of the Sword, about which Ad-Dahhak bin Muzahim said, "It abrogated every agreement of peace between the Prophet and any idolator, every treaty, and every term." Al-`Awfi said that Ibn `Abbas commented: "No

Red text = important

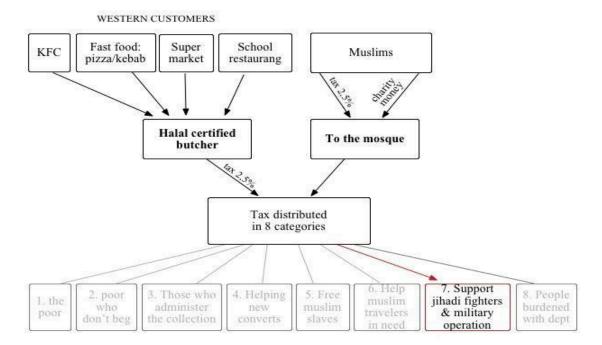
The last chapter (sura) of the Quran that Muhammad revealed was Tauba/Tawba (chapter nr 9), also known as of the chapter of sword. The later revealed chapters were violent, which triumphs the earlier peaceful verses. Therefore radicals are closest to what islam preaches:

Hadith: Sahih Muslim 11:3941: Chapter: The Last Verse To Be Revealed Was The Verse Of Kalalah: Abu Ishaq said that he heard al-Bara' b. 'Azib (Allah be pleased with him) say: The last complete sura revealed (in the Holy Qur'an) is Sura Tauba (i e. al-Bara'at, ix.), and the last verse revealed is that pertaining to Kalala.

Hadith: Sahih Bukhari 5:59:650: Narrated Al-Bara: The last Sura which was revealed in full was Baraa (i.e. Sura-at-Tauba), and the last Sura (i.e. part of a Sura) which was revealed was the last Verses of

Halal - are westerners funding jihad by consuming this meat?

1 of Islam's 5 pillar is giving charity money & paying taxes (zakat). Should the tax (zakat) for selling for example halal meat, fund wars/terrorism according to scripture (Quran 9:60)?



Video: Sun News report about investigation where the money ended up at Hamas, Al-Qaeda, Hezbollah (terror org.) Article: Pakistani Newspaper Says Bosnian Grand Mufti Urges Muslims To Rule World Through Halal Food. Website: KFC: "For our chicken to be halal accredited, a verse is recited from the Qu'ran by an appropriate person

at the point of slaughter."

Article: Daily Mail: "Britons are unknowingly eating Halal meat that is being sold without a label, says top vet" 2018

Article: Swedish school stopped serving halal slaughtered meat after complaints from parents

Website: The Swedish school Ögårdsskolan: "of course our food is halal slaughtered"

Quran 9:60: As-Sadaqat (here it means Zakat (taxes) are only for the Fuqara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for Mujahidun - those fighting in a holy battle), and for the wayfarer (a traveller who is cut off from everything); a duty imposed by Allah

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition), page 266-274: THE EIGHT CATEGORIES OF RECIPIENTS

h8.7: The Eight Categories of Recipients: It is obligatory to distribute one's zakat (taxes) among eight categories of recipients (O: meaning that zakat goes to none besides them) (page 266-267)

h8.14 The fourth category is those whose hearts are to be reconciled. If they are non-Muslims, they are not given zakat, but if Muslims, then they may be given it (O: so that their certainly may increase, or if they are recent converts to Islam and are alienated from their kin). (page 270)

h8.17: The seventh category (distributed from taxes) is those fighting for Allah, meaning people engaged in



Britons are unknowingly eating Halal meat that is being sold without a label, says top vet

- · Rise in the number of sheep and poultry being killed without being stunned first
- The sharp increase has been attributed by experts to religious practices
- Senior vet has warned some of the meat was entering the 'standard' food chain
- The meat would mainly be found in pies and ready meals, Lord Trees has said

By SOPHIE BORLAND HEALTH EDITOR FOR THE DAILY MAIL
PUBLISHED: 00:41 GMT, 16 February 2018 | UPDATED: 01:19 GMT, 16 February 2018

Islamic military operations for whom no salary has been allotted in the army roster, (O: but who are volunteers for jihad without remuneration (payment). They are given enough to suffice them for the operation, even if affluent; of weapons, mounts, clothing, and expenses (O: for the duration of the journey, round trip, and the time they spend there, even if prolonged. Though nothing has been mentioned here of the supporting such people's families during this period, it seems clear that they should also be given it. (page 272)

h8.24 It is not permissible to give zakat to a non-Muslim, or to someone whom one is obliged to support (def: m12.1), such as a wife or family member. (page 274)

Hadith: Sahih Muslim 20:4648: the Messenger of Allah (Land) said: Anybody who equips a warrior (going to fight) in the way of Allah (is like one who actually) fights. And anybody who looks well after his family in his absence (is also like one who actually) fights.

Hadith: Sahih Muslim 1:29: Chapter title: (...) Fighting those who withhold Zakat: (...) Allah had opened the heart of Abu Bakr for (perceiving the justification of) fighting (against those who refused to pay Zakat)

Quran 8:72: Verily, those who believed, and emigrated and strove hard and fought with their property and their lives in the Cause of Allah as well as those who gave (them) asylum and help

Article: JPost: "PALESTINIAN AUTHORITY PAID TERRORISTS NEARLY \$350 MILLION IN 2017" (2018)

Conflict with science

Sickness & healing

Article: WHO health officials tell people, 'don't drink potentially fatal camel URINE' in advice to avoid deadly MERS virus

Article: Saudi authorities close down shop selling camel urine drinks after discovering that the owner sold his urine Website: scholars: Islam Q&A (islamic ruling): "Dr. Ahlaam said: Camel's urine may also be used to treat the digestive system and to treat some cases of cancer."

Video 1: Camel urine Video 2: Camel urine Video 3: Camel urine

Hadith: Sahih Bukhari 8:82:794: The climate of Medina did not suit them, so the Prophet (Medina did not suit them, so the Prophet ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine).

Hadith: Tirmidhi 4:2:2042: the Messenger of Allah (s.a.w) sent them some camels from charity. He told them: "Drink from their milk and Urine". (Sahih)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 677-678: the apostle told them that if they went to the milch camels and drank their milk and their urine they would recover, so off they went.



Tafsir on Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Go with our shephard to be treated by the milk and urine of his camels.) So they went as directed, and after they drank from the camels' milk and urine, they became healthy

Hadith: Sahih Bukhari 4:54:537: The Prophet said "If a house fly falls in the drink of anyone of you, he should dip it (in the drink), for one of its wings has a disease and the other has the cure for the disease "

Hadith: Abu Dawud 27:3835 - Chapter title: If a fly falls into the food: Abu Hurairah reported the Messenger of Allah (علي الله عليه الله عليه) as saying: when a fly alights in anyone's vessel, he should plunge it all in, for in one of its wings there is a disease, and in the other is a cure.

Hadith: Tirmidhi 4:2:2041: the Messenger of Allah (s.a.w) said: "Use this <u>black seed</u>. For indeed it contains a <u>cure</u> for <u>every disease</u> except As-Sam" And As-Sam is <u>death</u>.



Hadith: Sahih Bukhari 7:71:588: Narrated Abu Said Al-Khudri: A man came to the Prophet and said,"My brother has some abdominal (belly) trouble."

- 1. The Prophet said to him "Let him drink honey."
- 2. The man came for the second time and the Prophet said to him, 'Let him drink honey."
- 3. He came for the third time and the Prophet said, "Let him drink honey."
- 4. He returned again and said, "I have done that 'The Prophet then said, "Allah has said the <u>truth</u>, but your brother's abdomen (belly) has told a lie. Let him drink honey."

So he made him drink honey and he was cured.

Consuming Muhammad's spit, urine and wearing his underwear causes miracles:

Spit:

Hadith: Sahih Bukhari 7:70:574: Narrated As-Sa'ib: My aunt took me to Allah's Messenger (المسلقة) and said, "O Allah's Messenger (المسلقة)! My nephew is- ill." The Prophet (مسلقة) touched my head with his hand and invoked Allah to bless me. He then performed ablution (washing face, hands, foot before prayer) and I drank of the remaining water of his ablution and then stood behind his back and saw "Khatam An- Nubuwwa" (The Seal of Prophethood) between his shoulders like a button of a tent

Hadith: Sahih Bukhari 1:4:187: Narrated Abu Juhaifa: Allah's Messenger (ﷺ) came to us at noon and water for ablution was brought to him. After he had performed ablution, the remaining water was taken by the people and they started smearing their bodies with it (as a blessed thing). The Prophet (ﷺ) offered two rak`at of the Zuhr prayer and then two rak`at of the Asr prayer while a short spear (or stick) was there (as a Sutra) in front of him.

Hadith: Sahih Bukhari 1:4:188: Narrated Ibn Shihab: Mahmud bin Ar-Rabi` who was the person on whose face the Prophet (علية الله) had ejected a mouthful of water from his family's well while he was a boy, and `Urwa (on the authority of Al-Miswar and others) who testified each other, said, "Whenever the Prophet (علية وسلم), performed ablution (washing face, hands, foot before prayer), his companions were nearly fighting for the remains of the water."

Hadith: Sahih Bukhari 4:56:741: Narrated As- Scab bin Yazid: My aunt took me to Allah's Messenger (علي الله) and said, "O Allah's Messenger (علي الله)! My nephew is sick" The Prophet (علي والله) passed his hands over my head and blessed me. Then he performed ablution (washing face, hands, foot before prayer) and I drank the remaining water, and standing behind him. A saw the seal in between his shoulders"

Hadith: Sahih Bukhari 5:59:617: Then the Prophet (ماليوساليه) asked for a drinking bowl containing water and washed his hands and face in it, and then took a mouthful of water and threw it therein saying (to us), "Drink (some of) it and pour (some) over your faces and chests and be happy at the good tidings." So they both took the drinking bowl and did as instructed. Um Salama called from behind a screen, "Keep something (of the water for your mother." So they left some of it for her.

Hadith: Sahih Bukhari 1:4:187: Abu Musa said: The Prophet asked for a tumbler containing water and washed both his hands and face in it and then threw a mouthful of water in the tumbler and said to both of us (Abu Musa and Bilal), "Drink from the tumbler and pour some of its water on your faces and chests."

Hadith: Sahih Bukhari 5:59:428: Narrated Jabir bin `Abdullah: (...) Then she brought out to him (i.e. the Prophet (علواله) the dough, and he spat in it and invoked for Allah's Blessings in it. Then he proceeded towards our earthenware meat-pot and spat in it and invoked for Allah's Blessings in it. Then he said (to my wife). Call a lady-baker to bake along with you (...)

Drinking his urine is a protection from hell:

Fatwa (islamic ruling) by scholar Mohammed Tosir Miah at IslamQA.org:

Question: "Prophet Sallallahu Alahi Wasalams urine

In the name of Allah, the most Beneficent, the most Merciful.

Answer:

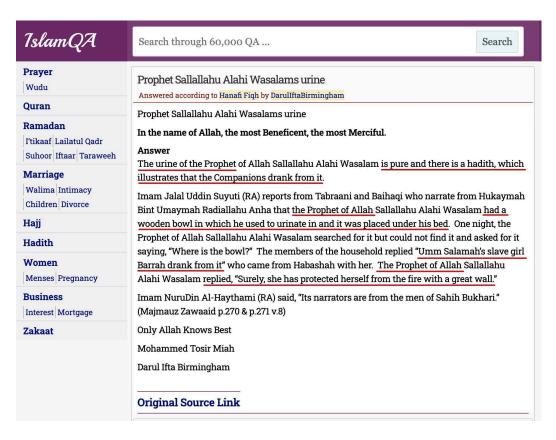
The urine of the Prophet of Allah Sallallahu Alahi Wasalam is pure and there is a hadith, which illustrates that the Companions drank from it.

Imam Jalal Uddin Suyuti (RA) reports from Tabraani and Baihaqi who narrate from Hukaymah Bint Umaymah Radiallahu Anha that the Prophet of Allah Sallallahu Alahi Wasalam had a wooden bowl in which he used to urinate in and it was placed under his bed. One night, the Prophet of Allah Sallallahu Alahi Wasalam searched for it but could not find it and asked for it saying, "Where is the bowl?" The members of the household replied "Umm Salamah's slave girl Barrah drank from it" who came from Habashah with her. The Prophet of Allah Sallallahu Alahi Wasalam replied, "Surely, she has protected herself from the fire with a great wall."

Imam NuruDin Al-Haythami (RA) said, "Its narrators are from the men of Sahih Bukhari." (Majmauz Zawaaid p.270 & p.271 v.8)

Only Allah Knows Best

Mohammed Tosir Miah Darul Ifta Birmingham"



Here is more on the similar topic:

https://islamicvirtues.com/2013/12/02/benefits-of-drinking-the-blessed-urine-of-our-holy-prophet-s/

Sucking tongue:

Sira (biography): Muhammad - Messenger of Allah, by Ash-shifa of Qadi 'Iyad (page 163, 1992):

He spat in a well that was in Anas' house and there was no water in Madina sweeter than it. Once the Prophet was passing by some water and he asked about it. He was told that its name was Balsan (black elder) and that its water was salty. He said, "It is Nu'man (anemone) and its water is good." It became good. He brought a bucket of water from Zamzam and spat into it. It became sweeter than musk. He gave al-Hasan and al-Husayn his tongue to suck. They had been weeping from thirst and upon this they became quiet.

Underwear:

Hadith: Sahih Muslim 24:5149 or 2069 pdf format (p. 434-435): This was Allah's Messenger's cloak (a type of underwear) with 'A'isha until she died, and when she died. I got possession of it. The Apostle of Allah (used to wear that, and we washed it for the sick and sought cure thereby.

Hadith: Sahih Bukhari 4:54:524: The Prophet (said, "A group of Israelites were lost. Nobody knows what they did. But I do not see them except that they were cursed and changed into rats, for if you put the milk of a she-camel in front of a rat, it will not drink it, but if the milk of a sheep is put in front of it, it will drink it."

Astronomy - Earth, sun, stars

Quran 18:83-86: And they ask you about Dhul-Qarnain. Say: "I shall recite to you something of his story." Verily, We established him in the earth, and We gave him the means of everything. So he followed a way. Until, when he reached the setting place of the sun, he found it setting in a spring of black muddy (or hot) water.

Evidence that Dhul-Qarnain was Alexander the great:

Tafsir Quran 18:83 (explanation, interpretation commentary of the Quran by Jalalayn): And they the Jews question you concerning Dhū'l-Qarnayn whose name was Alexander (...)

Tabari, vol. 1, page 371: The Christians used the period of **Alexander Dhu al-Qarnayn** (as the beginning of their era.

Tabari, vol. 2, page 109: The unbelievers were Nimrod and Nechuchadnezzar, while the believers were Solomon b. David and Alexander.



Tafsir on Quran 18:86 (explanation, interpretation commentary of the Quran by Ibn Abbas):

(Till, when he reached the setting place of the sun) where the sun sets, (he found it setting in a muddy spring) a blackened, muddy and stinking spring; it is also said that this means: a hot spring, (and found a people thereabout) these people were disbelievers. (We said: O Dhu'l-Qarnayn!) We inspired him (Either punish) either kill them until they accept to believe that there is no deity except Allah (or show them kindness) or you pardon them and let them be

Tafsir on Quran 18:86 (explanation, interpretation commentary of the Quran by Jalalayn):

until when he reached the setting of the sun the place where it sets he found it setting in a muddy spring 'ayn hami'a a spring containing ham'a which is black clay its setting in a spring is described as seen from the perspective of the eye for otherwise it is far larger in size than this world, and he found by it that is by the spring a folk of disbelievers. We said 'O Dhū'l-Qarnayn — by means of inspiration — either chastise the folk by slaying them or treat them kindly' by merely taking them captive.

Hadith: Abu Dawud 31:3991: Narrated Abu Dharr: I was sitting behind the Messenger of Allah () who was riding a donkey while the sun was setting. He asked: Do you know where this sets? I replied: Allah and his Apostle know best. He said: It sets in a spring of warm water (Hamiyah).

Hadith: Sahih Bukhari 4:54:421: Narrated Abu Dhar: The Prophet (algae) asked me at sunset, "Do you know where the sun goes (at the time of sunset)?" I replied, "Allah and His Apostle know better." He said, "It goes (i.e. travels) till it prostrates Itself underneath the Throne and takes the permission to rise again

Quran 36:28: And the sun runs [on course] toward its stopping point.

al-Tabari vol. 5, page 173-174: Dhu al-Qarnayn before me submitted himself [to God], a king to whom the other kings became humble and thronged this court]. He reigned over the Eastern and Western lands, yet sought the means of knowledge from a wise, rightly guided scholar. He witnessed the setting of the sun in its resting place into a pool of black and foetid slime.

Footnote: 443 "The man with the two horns" of Qur'an, XVIII, 82-97/83-97, generally identified in Muslim lore with Alexander the Great.

Tabari, vol. 1, page 233-235: Ibn Abbas (...) Then he said: For the sun and the moon, He created easts and black clay- this is (meant by) God's word: "He found it setting in a muddy spring," meaning by "muddy (hami'ah)" black clay - and 180 springs in the east likewise of black clay, bubbling and boiling like a pot when it boils furiously. He continued. Every day and night, the sun has a new place where it rises and a new place where it sets. The interval between them from beginning to end is longest for the day in summer and shortest in

Hadith: Sahih Bukhari 4:54:482: Narrated Abu Huraira: Allah's Messenger (said, "The (Hell) Fire complained to its Lord saying, 'O my Lord! My different parts eat up each other.' So, He allowed it to take two breaths, one in the winter and the other in summer, and this is the reason for the severe heat and the bitter cold you find (in weather).

Hadith: Sahih Muslim 4:1292: Abu Huraira reported that the Messenger of Allah (عليه الله عليه عليه) said: The Fire (hell) said to the Lord: O Lord! some parts of mine have consumed the others, so allow me to exhale (in order to find some relief from this congestion). It was granted permission to take two exhalations, one exhalation during the winter and the other exhalation during the summer So whatever you perceive in the form of intense cold or hurting cold is from the exhalation of Hell. And whatever you perceive in the form of extreme heat or intense beat is from the exhalation of Hell.

Hadith: Ibn Majah 5:33:3722: It was narrated from Ibn Buraidah, from his father, that the Prophet(علوله) "forbade sitting between the shade and sun."

Hadith: Abu Dawud 42:4803: Narrated AbuHurayrah: AbulQasim (ماية سالله) said: When one of you is in the sun (Shams)--Makhlad's version has "fay" -- and the shadow withdraws from him so that he is partly in sun and partly in shade, he should get up.

Islamic ruling: Fatwa No: 26981, on islamweb.net by scholar Rabee' Al-Awwal 2012-02-13:

"It was reported that a Muslim is not allowed to sit with one half of his body in the shade and the other half in the sun. "The Prophet, sallallaahu 'alayhi wa sallam, forbade sitting between the shade and the sun." [Ibn Maajah, Al-Albaani: Saheeh]

Scholars said the reason for this prohibition is that the person is badly harmed due to the different opposite effects on him. However, it is more worthy to give the reason that was narrated i.e., this is the way the devil sits, for the Prophet, sallallaahu 'alayhi wa sallam, forbade sitting partially in the sun and partially in the shade, and said: "This is how Satan sits." [Ahmad, Al-Albaani: Saheeh]

This is similar to the prohibition of imitating Satan in eating and drinking with the left hand. However, we did not find the Hadeeth with the exact wording mentioned in the question in the books of Hadeeth.

Allaah Knows best."

Stars as missiles against devil - to hinder the devil hearing the angels conversation:

Quran 41:12: And We adorned the nearest (lowest) heaven with lamps (stars) to be an adornment as well as to guard (from the devils by using them as missiles against the devils).

Quran 67:5: And We have certainly beautified the nearest heaven with stars and have made [from] them what is thrown at the devils and have prepared for them the punishment of the Blaze.

Quran 37:6-10: Indeed, We have adorned the nearest heaven with an adornment of stars. And as protection against every rebellious devil. [So] they may not listen to the exalted assembly [of angels] and are pelted from every side, Repelled; and for them is a constant punishment, Except one who snatches [some words] by theft, but they are pursued by a burning flame, piercing [in brightness].



al-Tabari vol. 1 page 223: God put together the creation of the heavens and the earth and "revealed in every heaven its command." He continued: In every heaven, He created its (special) angels as well as its (special) oceans, the mountains with hail, and what (man) does not know. He then adorned the lower heaven with the stars and made them an ornament and guard to guard against the Satans. When He completed creating whatever He pleased, He sat straight on the Throne. That is when He says: "He created the heavens and the earth in six days. "379 and: "The two were compressed, and We split them apart."

No historians have recorded the splitting of the moon phenomena:

Quran 54:1: The Hour has drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet Muhammad SAW to show them a miracle, so he showed them the splitting of the moon).

Hadith: Sahih Bukhari 5:58:209: The moon was split (into two pieces) while we were with the Prophet (in Mina. He said, "Be witnesses." Then a Piece of the moon went towards the mountain.



Source:

NASA website:

"My recommendation is to not believe everything you read on the internet. Peer-reviewed papers are the only scientifically valid sources of information out there. No current scientific evidence reports that the Moon was split into two (or more) parts and then reassembled at any point in the past."

Brad Bailey, NLSI Staff Scientist, June 21, 2010



The sky is not made of solid object, but of gas and have therefore a lot of rifts (cracks):

Quran 50:6: Have they not looked at the heaven above them, how We have made it and adorned it, and there are no rifts in it?

Tafsir Quran 50:6 (explanation, interpretation commentary of the Quran by Ibn Abbas):

(Have they) i.e. the disbelievers of Mecca (not then observed the sky above them) above their heads, (how We (Allah) have constructed it) without pillars (and beautified it) and beautified it with stars, (and how there are no rifts therein) and how there are no rifts, cracks or defects therein?

Quran 21:32: And We have made the heaven a roof, safe and well guarded.

Is the earth flat? See Shaykh Abdul-Aziz Ibn Baaz (video)

Quran 88:20, tafsir by Jalalayn:

"And the earth how it was laid out flat? and thus infer from this the power of God exalted be He and His Oneness? The commencing with the mention of camels is because they are closer in contact with it the earth than any other animal. As for His words sutihat 'laid out flat' this on a literal reading suggests that the earth is flat which is the opinion of most of the scholars of the revealed Law and not a sphere as astronomers ahl al-hay'a have it even if this latter does not contradict any of the pillars of the Law."

Quran 20:53: "He Who has, made for you **the earth like a carpet** spread out

Quran 43:10: Who has made for you the earth like a bed



Quran 51:48: And We have spread out the earth

Quran 79:27-32: Are you a more difficult creation or is the heaven? Allah constructed it. He raised its ceiling and proportioned it. And He darkened its night and extracted its brightness. And after that He spread the earth. He extracted from it its water and its pasture. And the mountains He set firmly

Tafsir Quran 79:30 (explanation, context & commentary of the Quran by Jalalayn): and after that He spread out the earth He made it flat for it had been created before the heaven but without having been spread out:

Tafsir Quran 79:30 (explanation, context & commentary of the Quran by Ibn Abbas): (And after that He spread the earth) even then He spread it on the water; it is also said: 2,000 years after that He spread it on the water,

Quran 50:7: And the earth! We have spread it out, and set thereon mountains standing firm

Tafsir Quran 68:1 (explanation of the Quran by Ibn Abbas): And from his narration on the authority of Ibn 'Abbas that he said regarding the interpretation of Allah's saying (Nun): '(Nun) He says: Allah swears by the Nun, which is the whale that carries the earths on its back while in Water, and beneath which is the Bull and under the Bull is the Rock and under the Rock is the Dust and none knows what is under the Dust save Allah. The name of the whale is Liwash, and it is said its name is Lutiaya'; the name of the bull is Bahamut, and some say its name is Talhut or Liyona. The whale is in a sea called 'Adwad, and it is like a small bull in a huge sea. The sea is in a hollowed rock whereby there is 4,000 cracks, and from each crack water springs out to the earth.

Picture of Bahamut, a pagan story that Islam plagiarized



Creation of a child

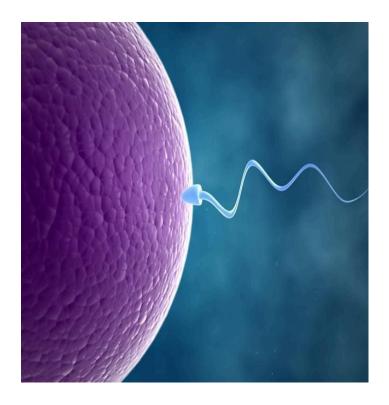
From the testicles?

Quran 86:5-7: So let man observe from what he was created. He was created from a fluid, ejected, Emerging from between the backbone and the ribs.

Tafsir Quran 86:7 (explanation, interpretation commentary of the Quran by Ibn Abbas): That issued from between the loins of a man (and ribs) the ribs of a woman.

Tafsir Ouran 86:7 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Allah says, (He is created from a water gushing forth.) meaning, the sexual fluid that comes out bursting forth from the man and the woman. Thus, the child is produced from both of them by the permission of Allah. Due to this Allah says, (Proceeding from between the backbone and the ribs.) meaning, the backbone (or loins) of the man and the ribs of the woman, which is referring to her chest.



Hadith: Sahih Bukhari 4:55:551: (...) Then Allah will say, 'While you were in the backbone of Adam (...) Also in: Sahih Bukhari 8:76:562

Hadith: Sahih Muslim 33:6395: Abu Tufail reported: I visited Abu Sariha Hudhaifa b. Usaid al-Ghifari who said: I listened with these two ears of mine Allahs Messenger (عليه) as saying: The semen stays in the womb for forty nights, then the angel, gives it a shape. (...)

What determines the gender of the child?

Hadith: an-Nasa'i 1:1:200: The Messenger of Allah () said: 'The man's water is thick and white, and the woman's water is thin and yellow. Whichever of them comes first, the child will resemble (that parent). (Sahih)

Hadith: Sahih Muslim 3:608: Chapter: Women are obliged to perform ghusl if they emit fluid:

and said: Does it happen? Upon this the Messenger of Allah (ماليه said: Yes (it does happen), otherwise how can (a child) resemble her? Man's discharge (i. e. sperm) is thick and white and the discharge of woman is thin and yellow; so the resemblance comes from the one whose genes prevail or dominate

Hadith: Sahih Bukhari 4:55:546: Allah's Apostle said (...) resemblance of the child to its parents: If a man has sexual intercourse with his wife and gets discharge first, the child will resemble the father, and if the woman gets discharge first, the child will resemble her."

The process to produce a child does not take 120 days, but instead 40 days:

Hadith: Sahih Bukhari 4:55:549: Allah's Apostle, the true and truly inspired said, "(as regards your creation), every one of you is collected in the womb of his mother for the first forty days, and then he becomes a clot for another forty days, and then a piece of flesh for another forty days. Then Allah sends an angel to write four words: He writes his deeds, time of his death, means of his livelihood, and whether he will be wretched or blessed (in religion). Then the soul is breathed into his body.

Hadith: Sahih Bukhari 8:77:593: Allah's Apostle, the truthful and truly-inspired, said, "Each one of you collected in the womb of his mother for forty days, and then turns into a clot for an equal period (of forty days) and turns into a piece of flesh for a similar period (of forty days) and then Allah sends an angel and orders him to write four things, i.e., his provision, his age, and whether he will be of the wretched or the blessed (in the Hereafter). Then the soul is breathed into him.

Quran 23:12-14: And indeed We created man (Adam) out of an extract of clay (water and earth). Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge and lodged it) in a safe lodging (womb of the woman). Then We made the Nutfah (sperm-drop) into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation.

Other

Hadith: Sahih Bukhari 4:55:547: Narrated Abu Huraira: The Prophet (ملياله) said, "Were it not for Bani Israel (jews), meat would not decay; and were it not for Eve, no woman would ever betray her husband."

Hadith: Abu Dawud 1:66: The people asked the Messenger of Allah (Law): Can we perform ablution (washing before prayer) out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything. (Sahih) Abu Dawud 1:67

Hadith: Abu Dawud 8:1526: Aws b. Aws reported the Messenger of Allah () as saying: Among the most excellent of your days is Friday; so invoke many blessings on me on that day, for your blessing will be submitted to me. They (the Companions) asked: Messenger of Allah, how can our blessings be submitted to you, when your body has decayed? (in the grave) He () said: Allah has prohibited (forbidden) the earth from consuming the bodies of Prophets. (Sahih)

Hadith: Sahih Bukhari 4:52:192: But the Prophet asked for `Ali. Someone informed him that he was suffering from eye-trouble. So, he ordered them to bring `Ali in front of him. Then the Prophet (ملياتها) spat in his eyes and his eyes were cured immediately as if he had never any eye-trouble.

Stones, trees, food, ants is talking and acting like humans:

Quran 27:16-19: And Sulaiman (Solomon) inherited (the knowledge of) Dawud (David). He said: "O mankind! We have been taught the language of birds, and on us have been bestowed all things. This, verily, is an evident grace (from Allah)." And there were gathered before Sulaiman (Solomon) his hosts of jinn and men, and birds, and they all were set in battle order (marching forward). Till, when they came to the valley of the ants, one of the ants said: "O ants! Enter your dwellings, lest Sulaiman (Solomon) and his hosts should crush you, while they perceive not." So he [Sulaiman (Solomon)] smiled, amused at her speech and said: "My Lord! Grant me the power and ability that I may be grateful for Your Favours which You have bestowed on me and on my parents, and that I may do righteous good deeds that will please You, and admit me by Your Mercy among Your righteous slaves."

Hadith: Sahih Muslim 1:5:277: The Prophet (المواقعة) said, 'The (people of) Bani Israel used to take bath naked (all together) looking at each other. The Prophet (المواقعة) Moses used to take a bath alone. They said, 'By Allah! Nothing prevents Moses from taking a bath with us except that he has a scrotal hernia.' So once Moses went out to take a bath and put his clothes over a stone and then that stone ran away with his clothes. Moses followed that stone saying, "My clothes, O stone! My clothes, O stone!

Hadith: Sahih Muslim 30:5654: Chapter: The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood:

Jabir b. Samura reported Allah's Messenger (مليالله) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

Hadith: Sahih Bukhari 5:58:199: Narrated `Abdur-Rahman: "I asked Masruq, 'Who informed the Prophet (ﷺ) about the Jinns at the night when they heard the Qur'an?' He said, 'Your father `Abdullah informed me that a tree informed the Prophet (ﷺ) about them.' "

Hadith: Sahih Bukhari 5:58:199: Narrated `Abdur-Rahman: "I asked Masruq, 'Who informed the Prophet (مالية) about the Jinns at the night when they heard the Qur'an?' He said, 'Your father `Abdullah informed me that a tree informed the Prophet (مالية) about them.' "

Hadith: Sahih Bukhari 4:56:784 - Chapter title: The signs of Prophethood in Islam:

Narrated Jabir bin 'Abdullah: The Prophet (used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said. "O Allah's Messenger (shall we make a pulpit for you?" He replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the pulpit (for delivering the sermon). The datepalm cried like a child! The Prophet (shall be said, will was crying for (missing) what it used to hear of religious knowledge given near to it.

Red text = important

Hadith: Tirmidhi 2:4:961: Ibn Abbas narrated that: The Messenger of Allah said about the (Black) Stone: "By Allah! Allah will raise it on the Day of Resurrection (judgement day) with two eyes by which it sees and a tongue that it speaks with, testifying to whoever touched it in truth." (Hasan

Hadith: Sahih Bukhari 4:56:779 - Chapter title: The signs of Prophethood in Islam:

Hadith: Tirmidhi 1:46:3626: Narrated 'Ali bin Abi Talib: "I was with the Prophet (المحافية) in Makkah. We departed to one of its suburbs, and no mountain or tree was before him, except that it said: 'Peace be upon you O Messenger of Allah.'"

Unusual medical treatment:

Cupping blood

Hadith: Abu Dawud 28:3850: Narrated Abu Kabshah al-Ansari: The Messenger of Allah (عليه وسلم) used to have himself cupped on the top of his head and between his shoulders, and that he used to say: If anyone pours out any of his blood, he will not suffer if he applies no medical treatment for anything.

Hadith: Ibn Majah 4:31:3488: It was narrated that Nafi' said: "Ibn 'Umar said: 'O Nafi'! The blood is boiling in me. Bring me a cupper and let him be a young man, not an old man or a boy.' Ibn 'Umar said: 'I heard the Messenger of Allah ("Lupura") say: "Cupping on an empty stomach is better, and it increases one's intellect and memory. And it increases the memory of one who has a good memory so whoever wants to be cupped, (let him do it) on a Thursday, in the Name of Allah. Avoid cupping on Fridays, Saturdays and Sundays. Have yourselves cupped on Mondays and Tuesdays, and avoid cupping on Wednesdays, for that is the day on which the calamity befell Ayyub, and leprosy and leucoderma only appear on Wednesday or the night of Wednesday."

Hadith: Ibn Majah 4:31:3487: It was narrated that Ibn 'Umar said: "O Nafi'! The blood is boiling in me (...) I heard the Messenger of Allah (عُلَيْ وَاللّٰهُ) say: 'Cupping on an empty stomach is better, and in it there is healing and blessing, and it increases one's intellect and memory. (...) leprosy and leucoderma (...)

Hadith: Ibn Majah 4:31:3484: It was narrated from Abu Kabshah Al-Anmari that the Prophet (المحلة) used to be cupped on his head and between his shoulders, and he said: "Whoever lets blood from these places, it does not matter if he does not seek treatment for anything else."

Dates - an unusual medical treatments:

Hadith: Sahih Bukhari 7:71:664: Narrated Saud: I heard Allah's Messenger (عُلْيَاتُهُ) saying, "If Somebody takes seven 'Ajwa dates in the morning, neither magic nor poison will hurt him that day."

Hadith: Sahih Bukhari 7:65:356: Narrated Sa'd: Allah's Messenger (مليالله) said, "He who eats seven 'Ajwa dates every morning, will not be affected by poison or magic on the day he eats them."

Hadith: Sahih Bukhari 7:71:663: Narrated Saud: The Prophet (ملية) said, "If somebody takes some 'Ajwa dates every morning, he will not be affected by poison or magic on that day till night." (Another narrator said seven dates).

Hadith: Sahih Bukhari 7:71:671: Narrated Sa`d: I heard Allah's Messenger (عُلُولِيلُهُ) saying, "Whoever takes seven 'Ajwa dates in the morning will not be effected by magic or poison on that day."

Hadith: Abu Dawud 28:3867: Sa'd b. Abl Waqqas reported the prophet (علي الله) as saying: He who has a morning meal of seven 'Ajwah dates will not suffer from any harm that day through poison or magic.

Camel urine:

Hadith: Sahih Bukhari 8:82:794: The climate of Medina did not suit them, so the Prophet (abulate) ordered them to go to the (herd of milch) camels of charity and to drink their milk and urine (as a medicine)

Hadith: Tirmidhi 4:2:2042: the Messenger of Allah (s.a.w) sent them some camels from charity. He told them: "Drink from their milk and Urine". (Sahih)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition), p. 677-678: the apostle told them that if they went to the milch camels and drank their milk and their urine they would recover, so off they went.

Tafsir on Quran 5:33 (explanation, interpretation commentary of the Quran by Ibn Kathir):

Go with our shephard to be treated by the milk and urine of his camels.) So they went as directed, and after they drank from the camels' milk and urine, they became healthy

Flying carpet:

Quran 21:81: And to Sulaiman (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

Tafsir, Ibn Kathir (explanation): He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage.



Quran 34:12: And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' (journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.

Tafsir Ibn Kathir (explanation of the verse):

Having mentioned the blessings with which He favored Dawud, Allah follows this by mentioning what He gave to Dawud's son Sulayman (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month.

Hadith: Sahih Bukhari 9:92:417: A bedouin came to Allah's Apostle and said, "My wife has delivered a black boy, and I suspect that he is not my child." Allah's Apostle said to him, "Have you got camels?" The bedouin said, "Yes." The Prophet said, "What color are they?" The bedouin said, "They are red." The Prophet said, "Are any of them Grey?" He said, "There are Grey ones among them." The Prophet said, "Whence do you think this color came to them?" The bedouin said, "O Allah's Apostle! It resulted from hereditary disposition." The Prophet said, "And this (i.e., your child) has inherited his color from his ancestors." The Prophet did not allow him to deny his paternity of the child.

Hadith: Ibn Majah 3:10:2068: It was narrated that 'Abdullah said: "We were in the mosque one Friday night when a man said: 'If a man finds a man with his wife and kills him, will you kill him, and if he speaks, will you flog him. By Allah I will mention that to the Prophet (). So he mentioned that to the

Prophet (ﷺ), and Allah revealed the Verses of Li'an. Then after that the man came and accused his wife, so the Prophet (ﷺ) told them to go through the procedure of Li'an and he said: 'Perhaps she will give birth to a black child.' Then she gave birth to a black child with curly hair."

Hadith: Sahih Bukhari 5:58:227: Allah's Apostle described to them his Night Journey saying, "While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here." I asked Al-Jarud who was by my side, "What does he mean?" He said, "It means from his throat to his pubic area," or said, "From the top of the chest." The Prophet further said, "He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and bigger than a donkey was brought to me." (On this Al-Jarud asked, "Was it the Buraq, O Abu Hamza?" I (i.e. Anas) replied in the affirmative). The Prophet said, "The animal's step (was so wide that it) reached the farthest point within the reach of the animal's sight. I was carried on it, and Gabriel (angel) set out with me till we reached the nearest heaven.

A mule is not created, it's a result of donkey & horse having intercourse. A mule can not produce children:

Quran 16:8: And (He has created) horses, mules and donkeys

Mistakes

Ouran 4:82: Do they not then consider the Our'an carefully? Had it been from other than Allah, they would surely have found therein many a contradiction.

Allah got the Trinity wrong. Christians do not believe that it includes Mary. Rather it's the father, son & holy spirit:

Quran 4:171: Christ Jesus the son of Mary was (no more than) a messenger of Allah, and His Word, which He (Allah) bestowed on Mary, and a spirit proceeding from Him: so believe in Allah and His messengers. Say not "Trinity": desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is

Tafsir Quran 4:171 (explanation, interpretation commentary of the Quran by al-Jalalayn): So believe in God and His messengers and do not say that the gods are 'Three' God Jesus and his mother.

Tafsir Quran 5:73 (explanation, interpretation commentary of the Quran by al-Jalalayn): They are indeed disbelievers those who say, 'God is the third of three', gods, that is, He is one of them, the other two being Jesus and his mother, and they [who claim this] are a Christian sect

Tafsir Ouran 4:171 (explanation, interpretation commentary of the Ouran by Ibn Abbas): say not "Three") a son, father and wife

Mary is not the sister of Aron that lived more than a millennia before her. Aron is the brother of Moses:

Quran 19:27-30: Then she brought him to her people, carrying him. They said, "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." So she pointed to him. They said, "How can we speak to one who is in the cradle a child?" [Jesus] said, "Indeed, I am the servant of Allah. He has given me the Scripture and made me a prophet.

Quran 3:59: Indeed, the example of Jesus to Allah is like that of Adam. He created Him from dust; then He said to him, "Be," and he was.

Jesus was not created by dust, but with the a command of "BE":

Quran 4:171: The Messiah, Jesus, the son of Mary, was but a messenger of Allah and His word which He directed to Mary and a soul [created at a command] from Him.

But Adam on the other hand, was created out of dust but not with the command of "BE":

Quran 38:69-72: I had no knowledge of the exalted assembly [of angels] when they were disputing [the creation of Adam]. It has not been revealed to me except that I am a clear warner." [So mention] when your Lord said to the angels, "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My [created] soul, then fall

Quran 32:4: Allah it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He Istawa (rose over) the Throne (in a manner that suits His Majesty). You (mankind) have none, besides Him, as a Wali (protector or helper etc.) or an intercessor. Will you not then remember (or be admonished)? Also in: Quran 11:7, Quran 32:4 & Quran 7:54

Hadith: Sahih Muslim 39:6707: Abu Huraira reported that Allah's Messenger (had be took hold of my hands and said: Allah the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and He caused the animals to spread on Thursday and created Adam (peace be upon him) after 'Asr (afternoon) on Friday; the last creation at the last hour of the hours of Friday, i. e. between afternoon and night. This hadith is narrated through another chain of transmitters

Quran 8:7-9: And (remember) when Allah promised you (Muslims) one of the two parties (of the enemy i.e. either the army or the caravan) that it should be yours; you wished that the one not armed (the caravan) should be yours, but Allah willed to justify the truth by His Words and to cut off the roots of the disbelievers (i.e. in **the battle of Badr**). That He might cause the truth to triumph and bring falsehood to nothing, even though the Mujrimun (disbelievers, polytheists, sinners, criminals) hate it. (Remember) when you sought help of your Lord and He answered you (saying): "I will help you with a **thousand of the angels** each behind the other (following one another) in succession."

Quran 3:123-124: Allah has already made you victorious at Badr, when you were a weak little force. So fear Allah much that you may be grateful. (Remember) when you (Muhammad صلی الله علیه وسلم) said to the believers, "Is it not enough for you that your Lord (Allah) should help you with three thousand angels sent down?"

Quran 2:185: The month of Ramadan in which was revealed the Quran, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the first night of) the month (of Ramadan i.e. is present at his home), he must observe Saum (fasts) that month, and whoever is ill or on a journey, the same number [of days which one did not observe Saum (fasts) must be made up] from other days. Allah intends for you ease, and He does not want to make things difficult for you. (He wants that you) must complete the same number (of days), and that you must magnify Allah [i.e. to say Takbir (Allahu-Akbar; Allah is the Most Great) on seeing the crescent of the months of Ramadan and Shawwal] for having guided you so that you may be grateful to Him.

Quran 25:32: And those who disbelieve say: "Why is not the Quran revealed to him all at once?" Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet SAW in 23 years.).

Quran 76:23: Verily, it is We Who have sent down the Qur'an to you (O Muhammad صلى الله عليه وسلم by stages.

Quran 2:29: He it is Who created for you all that is on earth. <u>Then</u> He rose over (Istawa) towards the heaven and made them seven heavens and He is the All-Knower of everything.

Quran 79:27-30: Are you more difficult to create or is the heaven that He constructed? He raised its height, and has perfected it. Its night He covers with darkness and its forenoon He brings out (with light) And after that He spread the earth

Hadith: Ibn Majah 1:6:1575: It was narrated that Ibn 'Abbas said: "The Messenger of Allah (cursed women who visit graves."

Hadith: Ibn Majah 1:6:1571: It was narrated from Ibn Mas'ud that the Messenger of Allah (صليالله) said, "I used to forbid you to visit the graves, but now visit them, for they will draw your attention away from this world and remind you of the Hereafter."

This is not correct - Both these examples of what jews and christians believe is wrong:

Quran 9:30: And the Jews say: 'Uzair (Ezra) is the son of Allah, and the Christians say: Messiah is the son of Allah

Hadith: Sahih Bukhari 9:93:532: (...) Then it will be said to the Jews, "What did you use to worship?' They will reply, 'We used to worship Ezra, the son of Allah.' It will be said to them, 'You are liars, for Allah has neither a wife nor a son. What do you want (now)?' They will reply, 'We want You to provide us with water.' Then it will be said to them 'Drink,' and they will fall down in Hell (instead). Then it will be said to the Christians, 'What did you use to worship?' They will reply, 'We used to worship Messiah, the son of Allah.' It will be said, 'You are liars, for Allah has neither a wife nor a son. What: do you want (now)?' They will say, 'We want You to provide us with water.' It will be said to them, 'Drink,' and they will fall down in Hell (instead). (...)

Quran 4:171: Christ **Jesus** the son of Mary was (no more than) a messenger of Allah, and His Word, which He (**Allah**) bestowed on **Mary**, and a spirit proceeding from Him: so believe in Allah and His messengers. **Say not "Trinity"**: desist: it will be better for you: for Allah is one Allah: Glory be to Him: (far exalted is He) above having a son.

Tafsir Quran 5:73 (explanation, interpretation commentary of the Quran by al-Jalalayn):
They are indeed disbelievers those who say, 'God is the third of three', gods, that is, He is one of them, the other two being Jesus and his mother, and they [who claim this] are a Christian sect

Jews has no teaching of the punishment of the grave. They were trolling Muhammed:

Hadith: Sahih Bukhari 8:75:377: Narrated `Aisha: Two old ladies from among the Jewish ladies entered upon me and said' "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ما المناوية) entered upon me, I said, "O Allah's Messenger (ما المناوية)! Two old ladies.." and told him the whole story. He said, "They told the truth; the dead are really punished to the extent that all the animals hear (the sound resulting from) their punishment." Since then I always saw him seeking refuge with Allah from the punishment of the grave in his prayers.

These two verses - stoning & breastfeeding - is not to be found in the quran:

Hadith: Ibn Majah 3:9:1944: It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed", and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it." (1): These verses were abrogated in recitation but not ruling. Other ahadith establish the number for fosterage to be 5.

Hadith: Sahih Muslim 8:3421: 'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and

substituted) by five sucklings and Allah's Apostle (مالي الله) died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

Hadith: Sahih Muslim 8:3422: 'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

Wrong about the prophecy for judgement day:

Hadith: Sahih Muslim 41:7052: Anas b. Malik reported that a person asked Allah's Apostle (may peace be upon him): When would the Last Hour come? Thereupon Allah's Messenger (may peace be upon him) kept quiet for a while, then looked at a young boy in his presence belonging to the tribe of Azd Shanilwa and he said: If this boy lives he would not grow very old till the Last Hour would come to you. Anas said that this young boy was of our age during those days

Hadith: Ibn Majah 5:36:4076: Chapter title: The tribulation of Dajjal (antichrist, end times before judgement day), the emergence of 'Esa bin Maryam and the emergence of Gog and Magog: It was narrated from Nawwas bin Sam'an that the Messenger of Allah (عَمُوالِيُّهُ) said: "The Muslims will use the bows, arrows and shields of Gog and Magog as firewood, for seven years."

This is forbidden, ablution is a must:

Quran 4:43: Approach not As-Salat (the prayer) when you are in a drunken state until you know (the meaning) of what you utter, nor when you are in a state of Janaba, (i.e. in a state of sexual impurity and have not yet taken a bath) except when travelling on the road (without enough water, or just passing through a mosque), till you wash your whole body. And if you are ill, or on a journey, or one of you comes after answering the call of nature, or you have been in contact with women (by sexual relations)

Hadith: an-Nasa'i 1:1:265: the Messenger of Allah (used to (go around) all his wives and perform Ghusl (ablution, washing before praying) once.

Hadith: Sahih Bukhari 4:1674: The Messenger of Allah () then slept and snored and it was a habit with him to snore while sleeping. The Mu'adhdhin then came to him (to inform him about the prayer). He then went out and observed prayer without performing ablution.

Hadith: Abu Dawud 1:66: The people asked the Messenger of Allah (Can we perform ablution (washing before praying) out of the well of Buda'ah, which is a well into which menstrual clothes, dead dogs and stinking things were thrown? He replied: Water is pure and is not defiled by anything.

Questionable teachings

Hadith: Tirmidhi 1:2:407: Allah's Messenger (S) said: "Teach the boy Salat (prayer) when he is seven years old, and **beat him** (if he does not pray) when he is ten."

Hadith: Abu Dawud 2:494: The Prophet (ماليوسلم) said: Command a boy to pray when he reaches the age of seven years. When he becomes ten years old, then beat him for prayer. (Sahih)

Hadith: Al-Adab Al-Mufrad 7:140: Asma' bint 'Ubayd said, "I said to Ibn Sirin, 'I have an orphan in my care.' He said, 'Treat him as you would treat your own child. Beat him as you would beat your own child." (Sahih)



Blue text = link

Video: Beaten while reading the Qur'an

Hadith: Abu-Dawud 11:2126: I married a virgin woman in her veil. When I entered upon her, I found her pregnant. (I mentioned this to the Prophet). The Prophet (said: She will get the dower, for you made her vagina lawful for you. The child will be your slave. When she has begotten (a child), flog her

Convert people & enemies with stolen money & gods:

Hadith: Sahih Muslim 5:2313: Chapter: Giving to those whose hearts have been inclined (towards Islam) and urging those whose faith is strong to show patience:

Abdullah b. Zaid reported that when the Messenger of Allah (conquered Hunain he distributed the booty (money/gods), and he bestowed (gave) upon those whose hearts it was intended to win.

Hadith: Sahih Muslim 5:2311: Chapter: Giving to those whose hearts have been inclined (towards Islam) and urging those whose faith is strong to show patience:

"The Apostle of Allah (ﷺ) distributed the spoils (plundering from conquest) of Hunain, and he (the Holy Prophet) gave one hundred camels to Abu Sufyan b. Harb. The rest of the hadith is the same, but with this addition:" He bestowed upon" Algama b. 'Ulatha one hundred (camels)."

Hadith: Sahih Bukhari 9:93:527: Narrated Abu Sa'id Al-Khudri: When 'Ali was in Yemen, he sent some gold in its ore to the Prophet. The Prophet (ﷺ) distributed it among Al-Aqra' bin H'Abis Al-Hanzali who belonged to Bani Mujashi, 'Uyaina bin Badr Al-Fazari, 'Alqama bin 'Ulatha Al-'Amiri, who belonged to the Bani Kilab tribe and Zaid Al-Khail at-Ta'i who belonged to Bani Nabhan. So the Quraish and the Ansar became angry and said, "He gives to the chiefs of Najd and leaves us!" The Prophet (ﷺ) said, "I just wanted to attract and unite their hearts (make them firm in Islam)."

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 596:

You came to us discredited and we believed you; deserted and we helped you; a fugitive and we took you in; poor and we comforted you. Are you disturbed in mind because of the good things of this life by which I win over a people that they may become Muslims while I entrust you to your Islam?"

Fatwa No. 21384, religious ruling by scholar Sheikh Muhammed Salih Al-Munajjid at Islam Q&A: **Question:** Zakat can be given to other the muslim?

Answer:

(...) There is one category of zakaah that may be given to the kuffaar, which is "to attract the hearts of those who have been inclined (towards Islam)" (cf. al-Tawbah 9:60). It is permissible to give zakaah funds to those kaafirs who hold positions of authority and influence among their people, if there is the hope that by giving them something they may become Muslims, then those who are under them may

Ouran 9:60: As-Sadagat (here it means Zakat (taxes) are only for the Fugara' (poor), and Al-Masakin (the poor) and those employed to collect (the funds), and to attract the hearts of those who have been inclined (towards Islam), and to free the captives, and for those in debt, and for Allah's Cause (i.e. for everything); a duty imposed by Allah

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by Ibn Kathir): There are those who are given alms to embrace Islam.

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by al-Jalalayn): The voluntary almsgivings (...) those whose hearts are to be reconciled so that they might become Muslims or that Islam might be firmly established or that their peers might become Muslims or that they might defend Muslims all of whom are classed according to different

Tafsir Quran 9:60 (explanation, interpretation commentary of the Quran by Ibn Abbas): Allah then explained who is entitled to these alms saving: (The alms are only for the poor) for the folk of alms, (and those whose hearts are to be reconciled) by giving them gifts such as Abu Sufyan and his companions.

Receiving money for purifying others through prayers:

Quran 9:103: Take (O, Muhammad) alms of their wealth, wherewith thou mayst purify them and mayst make them grow, and pray for them. Lo! thy prayer is an assuagement (a source of security) for them.

Fondling and kissing your wife in period of fasting is forbidden and can be equated with intercourse:

Hadith: Tirmidhi 2:3:729: Aishah narrated: "The Messenger of Allah would kiss and fondle while he was fasting, and he had the most control among you of his limbs. (Sahih)

Hadith: Muwatta Malik 18:20: Yahya related to me from Malik from Nafi that Abdullah ibn Umar used to forbid kissing and fondling for people who were fasting.

Hadith: Sahih Bukhari 1:6:319: Narrated Zainab bint Abi Salama: Um-Salama said, "I got my menses menses and put them on. Allah's Messenger (علي علي said, 'Have you got your menses?' I replied, 'Yes.' Then he called me and took me with him under the woolen sheet." Um Salama further said, "The Prophet (عليه used to kiss me while he was fasting. The Prophet (عليه used to kiss me while he was fasting. The Prophet) and I used to take the bath of Janaba from a single pot." (Sahih)

Hadith: Sahih Bukhari 1:6:300: Narrated Maimuna: Whenever Allah's Messenger (مايوليك) wanted to fondle any of his wives during the periods (menses), he used to ask her to wear an Izar.

Hadith: Sahih Bukhari 1:6:298: Narrated `Aisha: The Prophet (عُمْوِرُاللّٰهِ) and I used to take a bath from a single pot while we were Junub. During the menses, he used to order me to put on an Izar (dress worn below the waist) and used to fondle me. While in I tikaf, he used to bring his head near me and I

Hadith: Sahih Bukhari 1:6:299: Narrated 'Abdur-Rahman bin Al-Aswad: (on the authority of his father) `Aisha said: "Whenever Allah's Messenger (ملوالله) wanted to fondle anyone of us during her periods (menses), he used to order her to put on an Izar and start fondling her." 'Aisha added, "None of you

Hadith: Abu Dawud 13:2380: Narrated Aisha (prophet's wife), Ummul Mu'minin: The Prophet used to kiss her and suck her tongue when he was fasting.

Umar forbade what prophet Muhammad did:

Hadith: Muwatta Malik 2:66: Yahva related to me from Malik from Ibn Shihab from Salim ibn Abdullah that his father Abdullah ibn Umar used to say, "A man's kissing his wife and fondling her with his hands are part of intercourse. Someone who kisses his wife or fondles her with his

Hadith: Sahih Muslim 31:5984: 'A'isha, the wife of Allah's Apostle (, said: The wives of Allah's Apostle sent Fatima, the daughter of Allah's Messenger (عليوالله) sent Fatima, the daughter of Allah's Messenger (عليوالله). She ouaht permission to get in as he had been lying with me in my mantle. (...) Allah's Messenger (about permitted her to enter as she ('A'isha)

Hadith: Sahih Bukhari 3:47:755: Narrated 'Urwa from 'Aisha: Allah's Apostle (...). He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations (revelation of the Quran) do not come to me on any of the beds except that of Aisha."

Hadith: an-Nasa'i 4:36:3401: It was narrated that 'Aishah said: "The Messenger of Allah said: 'O Umm Salamah, do not bother me about 'Aishah, for by Allah, the Revelation has never come to me under the blanket of any of you apart from her.'"

al-Tabari vol. 7, page 7: A'ishah (...) Inspiration came to him when he and I were in a single blanket

Hadith: Al-Adab Al-Mufrad 48:1183: Then he left and I left with him until we reached the mosque. He sat down and wrapped himself in his garment. Then he said, 'Where is the little one? Call the little one to me.' Hasan came running and jumped into his lap. Then he put his hand in his beard. Then the Prophet, may Allah bless him and grant him peace, opened his mouth and put his tongue in his mouth.

Hadith: Sahih Bukhari 24:5301: 'Abdullah reported that Allah had cursed those women who tattooed and who have themselves tattooed, those who pluck hair from their faces and those who make spaces between their teeth for beautification changing what God has created.

Quran 5:3: flesh of swine (...) But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Oft-Forgiving, Most Merciful.

Hadith: an-Nasa'i 5:42:4346: It was narrated from Abu Tha"Aabah Al-Khushani that: they went on a military campaign with the Messenger of Allah to Khaibar, and the people were starving. They found some domesticated donkeys there, so the people slaughtered some of them. The Prophet was told about that, and he ordered 'Abdur-rahman bin 'Awf to announce to the people: "The flesh of domesticated donkeys is not permissible for the one who testifies that I am the Messenger of Allah." (Sahih)

Hadith: Sahih Bukhari 2:23:378: I heard the Prophet (ﷺ) saying, "Ascribing false things to me is not like ascribing false things to anyone else. Whosoever tells a lie against me intentionally then surely let him occupy his seat in Hell-Fire."

Hadith: Sahih Bukhari 1:4:145: Narrated Ibn `Abbas: Once the Prophet (entered a lavatory and I placed water for his ablution. He asked, "Who placed it?" He was informed accordingly and so he said, "O Allah! Make him (Ibn `Abbas) a learned scholar in religion (Islam).

Hadith: Sahih Bukhari 7:72:747: Narrated Abu Huraira: Allah's Messenger (عليه وسله) said, "If you want to put on your shoes, put on the right shoe first; and if you want to take them off, take the left one first. Let the right shoe be the first to be put on and the last to be taken off."

Sexual minor since is "okay":

Quran 53:32: Those who avoid great sins (See the Qur'an, Verses: 6:152,153) and Al-Fawahish (illegal sexual intercourse) except the small faults, - verily, your Lord is of Vast Forgiveness.

Tafsir Quran 53:32 (explanation, interpretation of the Quran by al-Jalalayn): Those who avoid grave sins and abominations excepting lesser offences that is minor sins such as a look a kiss or a touch this constitutes a discontinuous exception in other words the meaning is but lesser offences are forgiven by the avoidance of grave sins. Truly your Lord is of vast forgiveness for such lesser sins and for accepting repentance.

Hadith: Sahih Bukhari 8:82:813: When Ma'iz bin Malik came to the Prophet (in order to confess), the Prophet (said to him, "Probably you have only kissed (the lady), or winked, or looked at her?" He said, "No, O Allah's Messenger (The Prophet said, using no euphemism, "Did you have sexual intercourse with her?" The narrator added: At that, (i.e. after his confession) the Prophet (ordered that he be stoned (to death).

Quran 11:114: And perform As-Salat (Iqamat-as-Salat), at the two ends of the day and in some hours of the night [i.e. the five compulsory Salat (prayers)]. Verily, the good deeds remove the evil deeds (i.e. small sins). That is a reminder (an advice) for the mindful (those who accept advice).

Hadith: Tirmidhi 5:44:3112: Narrated 'Abdullah: "A man came to the Prophet (علواله) and said: 'I fondled a woman who lives on the edge of Al-Madinah, and I did with her what is less than intercourse, and here I am, so judge in my case as you will.' So 'Umar said to him: 'Allah covered you, so you should have covered yourself.' The Messenger of Allah (علواله) did not give him any reply. The man left but the Messenger of Allah (علواله) sent a man after him to call him. He recited to him: 'And perform Salat (prayer), at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful (11:114) until the end of the Ayah. A man among the people said: 'Is this specific for him?' He (علواله) said: 'No. Rather for all of the people.'" (Sahih)

Hadith: Sahih Bukhari 1:10:504: Narrated Ibn Mas'ud: A man kissed a woman (unlawfully) and then went to the Prophet (مُسْلِيلُه) and informed him. Allah revealed: And offer prayers perfectly At the two ends of the day And in some hours of the night (i.e. the five compulsory prayers). Verily! good deeds remove (annul) the evil deeds (small sins) (11.114). The man asked Allah's Messenger (مُسْلِيلُه), "Is it for me?" He said, "It is for all my followers."

Hadith: Sahih Bukhari 6:60:209: Narrated Ibn Masud: A man kissed a woman and then came to Allah's Messenger (عَالِي الله and told him of that, so this Divine Inspiration was revealed to the Prophet (عَالُو الله) 'And offer Prayers perfectly at the two ends of the day, and in some hours of the night; (i.e. (five) compulsory prayers). Verily, the good deeds remove the evil deeds (small sins) That is a reminder for the mindful.' (11.114) The man said, Is this instruction for me only?' The Prophet (عَالُو الله) said, "It is for all those of my followers who encounter a similar situation."

Hadith: Tirmidhi 5:44:3114: Narrated Ibn Mas'ud: that a man unlawfully kissed a woman. So he came to the Prophet (ما عليه الله) to ask him about its atonement. So (the following) Ayah was revealed: And perform the Salat (prayer), at the two ends of the day and in some hours of the night (11:114). The man said: "Is this for me O Messenger of Allah?" He said: "For you and for whoever does that among my Ummah." (Sahih)

Hadith: Tirmidhi 5:44:3115: Narrated Musa bin Talhah: that Abu Al-Yasar said: "A woman came to me selling dates. I said to her: 'There are better dates than these in the house.' So she entered the house with me. I had an urge for her so I began kissing her. I went to Abu Bakr and mentioned that to him, so he said: 'Cover what you have done, repent, do not inform any one, and never do it again.' So I went to 'Umar and mentioned that to him. He said: 'Cover what you have done, repent, do not inform any one, and never do it again.' Then I went to the Prophet (and mentioned it to him." He said: 'Is this how you take

care of the wife of someone who is away fighting in Allah's cause?" Such that he had wished he had not

Red text = important

"The Messenger of Allah (صليالله) bowed his head for a long time, until Allah revealed to him: And perform the Salat (prayer) at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful (11:114). Abu Al-Yasar said: "So I went to him and the Messenger of Allah (المواقعة) recited it for me. A companion of his said: "O Messenger of Allah! Is this specific, or is it for the people in general?" He said: "Rather it is for the people in general."

Allah misguides and tricks people:

Quran 3:54: And they (the disbelievers) schemed, and Allah schemed (against them): and Allah is the best of schemers.

Tafsir Quran 3:54 (explanation, interpretation, commentary of the Quran by Kashf Al-Asrar): And they deceived, and God deceived, and God is the best of deceivers.

Quran 7:99: Are they then secure from Allah's scheme? None deemeth himself secure from Allah's scheme save folk that perish.

Tafsir Ouran 7:99 (explanation, interpretation, commentary of the Ouran by Kashf Al-Asrar): Did they feel secure from God's deception? Nasrābādī said, "How can the sinner feel secure

Quran 14:88: Allah misleads whom He wills and guides whom He wills

Quran 4:88: Then what is the matter with you that you are divided into two parties about the hypocrites? Allah has cast them back (to disbelief) because of what they have earned. Do you want to guide him whom Allah has made to go astray? And he whom Allah has made to go astray, you will never

Quran 43:36: And whosoever turns away (blinds himself) from the remembrance of the Most Beneficent (Allah) (i.e. this Quran and worship of Allah), We appoint for him Shaitan (Satan - devil) to be a Qarin (an intimate companion) to him.

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised edition), p. 323: to wound him, or to drive him out; and they plotted and God plotted, and God is the best of plotters.' i.e. I deceived them with My firm guile so that I delivered you from them.

Hadith: Sahih Bukhari 8:76:577: Narrated Abu Huraira: Some people said, "O Allah's Messenger (Shall we see our Lord on the Day of Resurrection?" He said, "Do you crowd and squeeze each other on looking at the sun when it is not hidden by clouds?" They replied, "No, Allah's Messenger (ماليهاله)." nation (i.e., Muslims) will remain, including their hypocrites. Allah will come to them in a shape other than they know and will say, 'I am your Lord.' They will say, 'We seek refuge with Allah from you. This is our place; (we will not follow you) till our Lord comes to us, and when our Lord comes to us, we will recognize Him. Then Allah will come to then in a shape they know and will say, "I am your Lord.' They will say, '(No doubt) You are our Lord,' and they will follow Him. Then a bridge will be laid over the (Hell) Fire."

Hadith: Abu Dawud 39:4434: They placed a cushion for the Messenger of Allah (all but and said: Bring the Torah. It was then brought. He then withdrew the cushion from beneath him and placed the Torah on it saying: I believed in thee (you) and in Him Who revealed thee (you).

Also in: Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Evidence), page 26

If you have a daughter out of wedlock, is it allowed to have sex with your daughter and her mother too?

Tafsir Quran 25:54 (context, commentary, interpretation, explanations by Qurtubi): نسبا وصهرا النسب والصهر معنيان يعمان كل قربى تكون بين آدميين قال ابن العربي : النسب عبارة عن خلط الماء بين الذكر والأنثى على وجه الشرع ، فإن كان بمعصية كان خلقا مطلقا ولم يكن نسبا محققا ، ولذلك لم يدخل تحت قوله : حرمت عليكم والأنثى من الزنى ; لأنها ليست ببنت له في أصح القولين لعلماننا وأصح القولين في الدين ، وإذا لم يكن نسب شرعا فلا صهر شرعا فلا يحرم الزنى بنت أم ولا أم بنت ، وما يحرم من الحلال لا يحرم من الحرام ; لأن الله امتن بالنسب والصهر على عباده ورفع قدر هما ، وعلق الأحكام في

Translated to english:

"Lineage and relationship through marriage are two terms that describe the personal relationships that may exist between humans." Ibn Al-Arabi said, "Lineage is an expression referring to the mixture of fluids between a male and a female from a religious legal point of view. However, if this union (between male and female) occurs through disobedience (fornication) then the resulting child is not considered a part of a person's true lineage. That is why a daughter born from adultery is not mentioned in Allah's saying, 'Prohibited to you (for marriage) are: your mothers and daughters' (Quran 4:23) because she is not considered a daughter according to the most authentic teaching of Sunni scholars. According to their interpretation if there is no legal lineage then there is no legal relationship; for adultery does not prohibit (from marriage) the daughter of the mother (you committed adultery with) nor the mother of a woman (you committed adultery with). What is lawfully prohibited is not also prohibited due to sin, for Allah has bestowed lineage and relation through marriage upon His servants and greatly esteemed these relationships. Allah has also established laws identifying what is legal and what is prohibited, which are not equal to each other; therefore falsehood cannot be a part of these laws."

According to the text above opinion, a daughter born out of wedlock is not considered as the daughter of the man. Consequently, it becomes permissible for him to marry her. The above ruling clearly states that "the resulting child is not considered a part of a person's true lineage." As a result, the daughter is regarded the same as any other unrelated woman. As such, they claimed Islam does not prohibit the marriage between the father and his own biological daughter who is born through fornication or adultery. And the above ruling also adds that, if there is no legal lineage then there is no legal relationship; for adultery does not prohibit from marriage the daughter of the mother you committed adultery with." And to drive home the point, the ruling states, "What is lawfully prohibited is not also prohibited due to sin, for Allah has bestowed lineage and relation through marriage." In others words, while the Quran prohibits marriages between a man and his daughter if she is conceived in marriage, it does not prohibit marriages between a father and his daughter if she is conceived out of wedlock.

Violence for reciting the quran with another dialect:

Hadith: Sahih Bukhari 3:41:601: Narrated 'Umar bin Al-Khattab: I heard Hisham bin Hakim bin Hizam reciting Surat-al-Furqan in a way different to that of mine. Allah's Messenger (علية المعارف) had taught it to me (in a different way). So, I was about to quarrel with him (during the prayer) but I waited till he finished, then I tied his garment round his neck and seized him by it and brought him to Allah's Messenger (علية الله) and said, "I have heard him reciting Surat-al-Furqan in a way different to the way you taught it to me." The Prophet (علية الله) ordered me to release him and asked Hisham to recite it. When he recited it, Allah's Apostle said, "It was revealed in this way." He then asked me to recite it. When I recited it, he said, "It was revealed in this way. The Qur'an has been revealed in seven different ways, so recite it in the way that is easier for you."

Hadith: Sahih Bukhari 9:93:640: Narrated `Umar bin Al-Khattab: I heard Hisham bin Hakim reciting Surat-al-Furqan during the lifetime of Allah's Messenger (مَالْمَالِيَّالُّهُ), I listened to his recitation and noticed that he was reciting in a way that Allah's Messenger (مَالْمَالُولُلُّهُ), I listened to his recitation and noticed that he was still in prayer, but I waited patiently and not taught me. I was about to jump over him while He was still in prayer, but I waited patiently and when he finished his prayer, I put my sheet round his neck (and pulled him) and said, "Who has taught you this Sura which I have heard you reciting?" Hisham said, "Allah's Messenger (مَالِيُولِلُّهُ) taught it to me." I said, "You are telling a lie, for he taught it to me in a way different from the way you have recited it!" Then I started leading (dragged) him to Allah's Messenger (مَالُولُولُلُّهُ) and said (to the Prophet), "I have heard this man reciting Surat-al-Furqan in a way that you have not taught me." The Prophet (مَالُولُولُلُّهُ) said: "(O `Umar) release him! Recite, O Hisham." Hisham recited in the way I heard him reciting. Allah's Messenger (مَالُولُولُلُهُ) said, "It was revealed

like this." Then Allah's Messenger (مالية) said, "Recite, O `Umar!" I recited in the way he had taught me, whereupon he said, "It was revealed like this," and added, "The Qur'an has been revealed to be recited in seven different ways, so recite of it whichever is easy for you." (See Hadith No. 514, Vol. 6)

Hadith: Sahih Muslim 1:271: It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (abbullah b. 'Umar') that the Messenger of

Hadith: Sahih Muslim 1:271:_ It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (b) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

Hadith: Sahih Muslim 1:272: It is narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: Verily the faith would recede to Medina just as the serpent crawls back into its hole.

Funny verses

Hadith: Sahih Bukhari 2:23:426: Narrated Anas: We were in the funeral procession of the daughter of Allah's Messenger (مالي المه المعالى) and Allah's Messenger (مالي المه المعالى) was sitting near the grave and I saw his eyes full of tears. He said, "Is there anyone amongst you who did not have sexual relations with his wife last night?" Abu Talha replied in the affirmative. And so Allah's Apostle told him to get down in her grave and he got down in her grave and buried her. Also in: Hadith: Sahih Buhari 2:23:374:

Hadith: Ibn Majah 5:33:3724: It was narrated that Abu Dharr said: "The Prophet(عليه) passed by me and I was lying on my stomach. He nudged me with his foot and said: 'O Junaidib! This is how the people of Hell lie.""

Hadith: Ibn Majah 5:33:3723 - Chapter: Prohibition of lying's on one's face: It was narrated from Qais bin Tihfah Al-Ghifari that his father said: "The Messenger of Allah(علوه) found me sleeping in the masjid on my stomach. He nudged me with his foot and said: 'Why are you sleeping like this? This is a kind of sleep that Allah dislikes,' or 'that Allah hates.'" (Sahih)

Hadith: Sahih Bukhari 4:54:491: Narrated Abu Huraira: Allah's Messenger (العالم Satan knots three knots at the back of the head of each of you, and he breathes the following words at each knot, The night is, long, so keep on sleeping, If that person wakes up and celebrates the praises of Allah, then one knot is undone, and when he performs ablution the second knot is undone, and when he prays, all the knots are undone, and he gets up in the morning lively and in good spirits, otherwise he gets up in low spirits and lethargic."

Hadith: Al-Adab Al-Mufrad 12:253: Abu Hurayra reported that the Prophet, may Allah bless him and grant him peace, said, "Do not laugh a lot. Much laughter kills the heart." (Sahih)

Hadith: Ibn Majah 5:37:4193: It was narrated from Abu Hurairah that the Messenger of Allah (Allah (A

Hadith: Abu Dawud 23:3481: Narrated Ibn 'Abbas: I saw the Messenger of Allah (Allah sitting neat the Black stone (or at a corner of the Ka'bah). He said: He (the Prophet) raised his eyes towards the heaven, and laughed, and he said: May Allah curse the Jews! He said this three times. Allah declared unlawful for them the fats (of the animals which died a natural death); they sold them and they enjoyed the price they received for them. When Allah declared eating of thing forbidden for the people, He declares it price also forbidden for them. The version of Khalid b. 'Abd Allah al-Tahhan does not have the words "I saw". It has: "May Allah destroy the Jews!" (Sahih)

Hadith: Abu Dawud 12:2263: Narrated Zayd ibn Arqam: Three persons were brought to Ali (Allah be pleased with him) when he was in the Yemen. They and sexual intercourse with a woman during a single state of purity. He asked two of them: Do you acknowledge this child for this (man)? They replied: No. He then put this (question) to all of them. Whenever he asked two of them, they replied in the negative. He, therefore, cast a lot among them, and attributed the child to the one who received the lot. He imposed two-third of the blood-money (i.e. the price of the mother) on him. This was then mentioned to the Prophet (all and he laughed so much that his molar teeth appeared. (Sahih)

Hadith: Ibn Majah 1:1:181: Waki' bin Hudus narrated that his paternal uncle Abu Razin said:

"The Messenger of Allah said: 'Allah laughs at the despair of His slaves although He soon changes it.' I said: 'O Messenger of Allah, does the Lord laugh?' He said: 'Yes.' I said: 'We shall never be deprived of good by a Lord Who laughs.'" (Hasan)

Allah has actual two hands:

Fatwa (Islamic ruling) number: 166843, by scholar at Islam Q&A:

"Affirmation that Allah has two feet"

Hadith: an-Nasa'i 6:49:538: It was narrated from 'Abdullah bin 'Amr bin Al-'As that: The Prophet [SAW] said: "Those who are just and fair will be with Allah, Most High, on thrones of light, at the right hand of the Most Merciful, those who are just in their rulings and in their dealings with their families and those of whom they are in charge." Muhammad (one of the narrators) said in his Hadith: "And both of His hands are right hands." (Sahih)

Hadith: Sahih Muslim 23:5007: Allah's Messenger (having said: Do not eat with your left hand, for the Satan eats with his left hand.

Quran 38:75: (Allah) said: "O Iblis (Satan)! What prevents you from prostrating yourself to one whom I have created with Both My Hands. Are you too proud (to fall prostrate to Adam) or are you one of the high exalted?

Quran 39:67: They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right Hand. Glorified is He, and High is He above all that they associate as partners with Him!

Hadith: Sahih Muslim 39:6703: Abu Huraira reported Allah's Apostle (Allah) as saying: Allah, the Exalted and Glorious, will take in His grip the Earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

Quran 48:10: Verily, those who give Bai'ah (pledge) to you (O Muhammad صلى الله عليه وسلم) they are giving Bai'ah (pledge) to Allah. The Hand of Allah is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allah, He will bestow on him a great reward.

Hadith: Sahih Muslim 37:6644: Abu Musa reported Allah's Messenger (علوالله) as saying that Allah, the Exalted and Glorious, Stretches out His Hand during the night so that the people may repent for the fault committed from dawn till dusk and He stretches out His Hand during the day so that the people may repent for the fault committed from dusk to dawn.

Allah will Shake hands with Umar:

Hadith: Ibn Majah 1:1:104: It was narrted that Ubayy bin Ka'b said: "The Messenger of Allah said: 'The first person with whom Allah will shake hands will be 'Umar, (and he is) the first person to be greeted with the Salam, and the first person who will be taken by the hand and admitted into Paradise."

Allah has an actual Shin:

Quran 68:42: (Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate themselves (to Allah), but they (hypocrites) shall not be able to do so.

Hadith: Sahih Bukhari 9:93:532: (...)' Then the Almighty will come to them in a shape other than the one which they saw the first time, and He will say, 'I am your Lord,' and they will say, 'You are not our Lord.' And none will speak: to Him then but the Prophets, and then it will be said to them, 'Do you know any sign by which you can recognize Him?' They will say. 'The Shin,' and so Allah will then uncover His Shin whereupon every believer will prostrate before Him and there will remain those

who used to prostrate before Him just for showing off and for gaining good reputation. These people will try to prostrate but their backs will be rigid like one piece of a wood (and they will not be able to prostrate). Then the bridge will be laid across Hell."

Allah has two feet:

Hadith: Sahih Bukhari 6:60:371: Narrated Anas: The Prophet (عُلُولُلُهُ) said, "The people will be thrown into the (Hell) Fire and it will say: "Are there any more (to come)?' (50.30) till Allah puts His Foot over it and it will say, 'Oati! (Enough Enough!)"

Hadith: Sahih Bukhari 6:60:373: Narrated Abu Huraira: The Prophet (علواله) said, "Paradise and the Fire (Hell) argued, and the Fire (Hell) said, "I have been given the privilege of receiving the arrogant and the tyrants.' Paradise said, 'What is the matter with me? Why do only the weak and the humble among the people enter me?' On that, Allah said to Paradise. 'You are My Mercy which I bestow on whoever I wish of my servants.' Then Allah said to the (Hell) Fire, 'You are my (means of) punishment by which I punish whoever I wish of my slaves. And each of you will have its fill.' As for the Fire (Hell), it will not be filled till Allah puts His Foot over it whereupon it will say, 'Qati! Qati!' At that time it will be filled, and its different parts will come closer to each other; and Allah will not wrong any of His created beings. As regards Paradise, Allah will create a new creation to fill it with."

Hadith: Sahih Bukhari 5:44:3272:

Narrated Anas bin Malik: that Allah's Prophet (ﷺ) said: "Jahannam will continue saying: 'Are there any more' **until the Might Lord puts His Foot over it.** It will say: 'Enough! Enough! By Your Might.' And one side of it will close in on the other."

Hadith: Sahih Bukhari 9:93:481: Narrated Anas: The Prophet (المحلوث) said, "(The people will be thrown into Hell (Fire) and it will keep on saying, 'Is there any more?' till the Lord of the worlds puts His Foot over it, whereupon its different sides will come close to each other, and it will say, 'Qad! Qad! (enough! enough!) By Your 'Izzat (Honor and Power) and YOUR KARAM (Generosity)!' Paradise will remain spacious enough to accommodate more people until Allah will create some more people and let them dwell in the superfluous space of Paradise."

Website: Fatwa by Islamic scholars at Islam Q&A: Fatwa (islamic ruling) No. 166843: "Affirmation that Allah has two feet"

Satan everywhere:

Hadith: Sahih Muslim 23:5007: Allah's Messenger (having said: Do not eat with your left hand, for the Satan eats with his left hand.

Hadith: Ibn Majah 5:33:3722: It was narrated from Ibn Buraidah, from his father, that the Prophet(علوالله): "forbade sitting between the shade and sun." Also in: Abu Dawud 42:4803

Islamic ruling: Fatwa No: 26981, on islamweb.net by scholar Rabee' Al-Awwal 2012-02-13:

"It was reported that a Muslim is not allowed to sit with one half of his body in the shade and the other half in the sun. "The Prophet, sallallaahu 'alayhi wa sallam, forbade sitting between the shade and the sun." [Ibn Maajah, Al-Albaani; Saheeh]

Scholars said the reason for this prohibition is that the person is badly harmed due to the different opposite effects on him. However, it is more worthy to give the reason that was narrated i.e., this is the way the devil sits, for the Prophet, sallallaahu 'alayhi wa sallam, forbade sitting partially in the sun and partially in the shade, and said: "This is how Satan sits." [Ahmad, Al-Albaani: Saheeh]

This is similar to the prohibition of imitating Satan in eating and drinking with the left hand. However, we did not find the Hadeeth with the exact wording mentioned in the question in the books of Hadeeth. Allaah Knows best."

Hadith: Sahih Bukhari 21:245: A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears." Also in: Sahih Bukhari 4:54:492, Ibn Majah 1:5:1330, Riyad as-Salihin 9:174

Hadith: Sahih Muslim 4:753: Abu Huraira reported the Messenger of Allah (as saying: When Satan hears the call to prayer, he turns back and breaks the wind (fart) so as not to hear the call being made Video: preacher

Hadith: an-Nasai 1:7:671: It was narrated from Abu Hurairah that the Prophet (said: "When the call for the prayer is given, the Shaitan takes to his heels, passing wind loudly so that he will not hear the call to prayer. When the call to prayer is finished, he comes back.

Footnote in the text (page 395, book in pdf format): Breaking wind evidently signifies the literal breaking of wind. If Satan (Shaitan) can eat and drink, then why deny other bodily functions? Some have understood the said phrase to mean abhorrence, but this interpretation is without evidence.

Hadith: Sahih Bukhari 4:54:516: Narrated Abu Huraira: The Prophet (ﷺ) said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night. (1)"

Footnote in the text (page 312, book in pdf format): (1)(H. 3295) We should believe that Satan actually stays in the upper part of one's nose, though we cannot perceive how for this is related to the unseen world of which we know nothing, except what Allah tells us through His Messenger



Video: Short debate about Satan living in your nose (1 min)

Before going to the toilet, say a short islamic prayer or Satan will...:

Hadith: Ibn Majah 1:1:337: The Prophet said: (...) "Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the Shaitan plays with the backside of the son of Adam. Whoever does that has done well, and whoever does not, there is no harm in it."

Before having sexual intercourse, say a short prayer or Satan will...:

Hadith: Riyad as-Salihin 16:38: Ibn 'Abbas (May Allah be pleased with them) reported: The Prophet (عليه said, "If anyone intends to have (sexual intercourse) with his wife, he should say: "Bismillah! Allahumma janibnash-Shaitana, wa jannibish-Shaitana ma razaqtana (In the bestowed upon us);' and if Allah has ordained a child for them, Satan will never harm him." [Al-Bukhari and Muslim].

Hadith: Sahih Muslim 8:3361: Chapter: What it is recommended to say when having intercourse:

Ibn" Abbas (Allah be pleased with thern) reported that Allah's Messenger (عليولله) said: If anyone amongst you intends to go to his wife he should say: In the name of Allah, O Allah protect us against Satan and keep away the Satan from the one that you have bestowed upon us, and if He has ordained a male child for them, Satan will never be able to do any harm to him.

Hadith: Ibn Majah 3:9:191: It was narrated from Ibn `Abbas: that the Prophet said: "When anyone of you has intercourse with his wife, let him say: Allahumma jannibnish-Shaitana wa jannibish-Shaitana ma razaqtani (O Allah, keep Satan away from me and keep Satan away from that with which You bless me).' Then if they have a child, Allah will never allow Satan to gain control over him or he will never harm him."

Hadith: Sahih Bukhari 8:75:397: Narrated Ibn `Abbas: The Prophet (عليولله) said, "If anyone of you, when intending to have a sexual intercourse with his wife, says: 'Bismillah, Allahumma jannibna-sh-shaitan, wa jannibi-sh-shaitan ma razaqtana,' and if the couple are destined to have a child (out of that very sexual relation), then Satan will never be able to harm that child."

Quran 55:56, tafsir Qurtobi (explanation by one if islam's greatest scholars), explains in arabic that Satan will have sex with your wife if you don't say a short prayer

Hadith: Sahih Bukhari 9:89:283: The Prophet () said, "Satan circulates in the human body as blood does."

Hadith: Sahih Muslim 23:4995: Jabir b. 'Abdullah reported Allah's Messenger (مايوليك) having said: When the wings of the night (spread) or it is night, restrain your children (from going out), for the Satan is abroad at that time, and when a part of the night is passed, free them and shut the doors. making mention of God's name, for the Satan does not open a closed door, and tighten the (mouths of

Yawing from Allah, sneezing from the devil:

Hadith: Sahih Bukhari 4:54:509: Narrated Abu Huraira: The Prophet (عموليه) said, "Yawning is from Satan and if anyone of you yawns, he should check his yawning as much as possible, for if anyone of you (during the act of yawning) should say: 'Ha', Satan will laugh at him."

Hadith: Sahih Bukhari 8:73:245: Narrated Abu Huraira: The Prophet (ﷺ) said, "Allah loves sneezing but dislikes yawning so if anyone of you sneezes and then praises Allah, every Muslim who hears him (praising Allah) has to say Tashmit to him. But as regards yawning, it is from Satan, so if one of you yawns, he should try his best to stop it, for when anyone of you yawns, Satan laughs at him."

Hadith: Sahih Muslim 42:7130: The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (ممالي الله) said: When one of you yawns, he should keep his mouth shut with the help of his hand, for it is the devil that enters therein.

Hadith: Sahih Muslim 42:7131: The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (مُسْلِيهُ) said: When one of you yawns, he should try to restrain it with cue help of his hand since it is the Satan that enters therein.

Hadith: Sahih Muslim 42:7132: The son of Abu Said al-Khudri reported on the authority of his father that Allah's Messenger (مِسْلِيلَة) said. When one of you yawns while engaged in prayer, he should try to restrain so far as it lies in his power, since it is the Satan that enter therein.

Hadith: Riyad as-Salihin 6:40: Abu Sa'id Al-Khudri (May Allah be pleased with him) reported: The Messenger of Allah (عليه عناله) said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter." [Muslim].

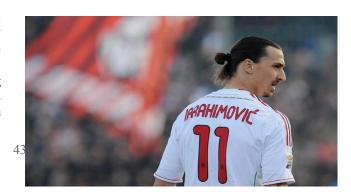
Hadith: Al-Adab Al-Mufrad 40:949: Abu Sa'id reported that the Prophet, may Allah bless him and grant him peace, said, "When one of you yawns, he should put his hand over his mouth. Otherwise Shaytan might enter it." (Sahih)

Hadith: Abu Dawud 42:5008: Abu Sa'id al-Khudri reported the Messenger of Allah (May peace be upon him) as saying: When one of you yawns, he should hold his hand over his mouth, for the devil enters. (Sahih)

Hadith: Tirmidhi 5:41:2746: Narrated Abu Hurairah: that the Messenger of Allah (مالي) said: "The sneeze is from Allah and the yawn is from Ash-Shaitan. So when one of you yawns let him cover his mouth with his hand. For when he says 'Ah, Ah' Ash-Shaitan laughs from inside his opening." [And indeed Allah loves the sneeze and He dislikes the Yawn, so when a man says Ah, Ah when yawning, indeed Ash-Shaitan laughs from inside his opening." [(Sahih)

Hadith: Tirmidhi 5:41:2744: Narrated 'Umar bin Ishaq bin Abi Talhah: from his mother, from her father, who said: "The Messenger of Allah (عينواله) said: 'Reply three times to the sneezing person. If he (sneezes) more, then if you wish reply and if you do not then do not.'"

Hadith: Abu Dawud 2:646: Narrated AbuRafi': Sa'id ibn AbuSa'id al-Maqburi reported on the authority of his father that he saw AbuRafi' the freed slave of the Prophet (ﷺ), passing by Hasan ibn Ali (Allah be pleased with them) when he was standing offering his prayer. He had tied the back knot of his hair. AbuRafi' untied it. Hasan turned to him with



anger, AbuRafi' said to him: Concentrate on your prayer and do not be angry: I heard the Messenger of Allah (ميلولله) say: This is the seat of the devil, referring to the back knot of the hair.

Hadith: Tirmidhi 5:41:2748: Narrated Abu Yaqzan: from 'Adi - and he is Ibn Thabit - from his father, from his [from the Prophet (مارياله)]: "Sneezing, dozing and yawning during Salat, and menstruation, regurgitation and nosebleeds are from Ash-Shaitan."

Hadith: Tirmidhi 6:45:3459: Abu Hurairah [may Allah be pleased with him] narrated that: The Prophet said: "when you hear the crowing of the roosters, then ask Allah of His bounty, for verily they have seen an angel. When you hear the braving of a donkey, then seek refuge in Allah from Shaitan, [the rejected] for, verily, it has seen a Shaitan (devil)." (sahih)

Hadith: Sahih Bukhari 4:54:522: Narrated Abu Huraira: The Prophet (عليه عليه said, "When you hear the crowing of cocks, ask for Allah's Blessings for (their crowing indicates that) they have seen an angel. And when you hear the braying of donkeys, seek Refuge with Allah from Satan for (their braying indicates) that they have seen a Satan."

Hadith: Sahih Muslim 23:5046: Jabir reported: I heard Allah's Apostle () as saying: The Satan is present with any one of you in everything he does; he is present even when he eats food; so if any one of you drops a mouthful he should remove away anything filthy on it and eat it and not leave for the devil; and when he finishes (food) he should lick his fingers, for he does not know in what portion of his food the blessing lies.

Hadith: Sahih Muslim 23:5043: Sunnah: Jabir reported that Allah's Messenger (عليه وسلم) commanded the licking of fingers and the dish, saying: You do not know in what portion the blessing lies."

Hadith: Sahih Muslim 23:5037:Ibn 'Abbas reported Allah's Messenger (may peace be upon him.) as saying: When any one of you eats food he should not wipe his hand until he has licked it himself or has given it to someone else to lick.

Hadith: Riyad as-Salihin 3:21: Ibn 'Abbas (May Allah be pleased with them) reported: Messenger of Allah (مُسُولُلُهُ) said, "When one of you finishes eating, he should not wipe his fingers until he has licked them himself or has given them to someone else to lick for him." [Al-Bukhari and Muslim].

Muhammed wrestling with Satan:

Hadith: Sahih Bukhari 2:22:301: Narrated Abu Huraira: The Prophet (عليه) once offered the prayer and said, "Satan came in front of me and tried to interrupt my prayer, but Allah gave me an upper hand on him and I choked him. No doubt, I thought of tying him to one of the pillars of the mosque till you get up in the morning and see him. Then I remembered the statement of Prophet Solomon, 'My Lord ! Bestow on me a kingdom such as shall not belong to any other after me.' Then Allah made him (Satan) return with his head down (humiliated)."

Hadith: Sahih Muslim 4:1104: Abu Huraira reported that he heard the Messenger of Allah (طيواله) saying: A highly wicked one amongst the Jinn escaped yesternight to interrupt my prayer, but Allah gave me power over him, so I seized him and intended to tie him to one of the pillars of the mosque in order that you, all together or all, might look at him, but I remembered the supplication of my brother Sulaiman:" My Lord, forgive me, give me such a kingdom as will not be possible for anyone after me"

Flying carpet:

Quran 21:81: And to Sulaiman (Solomon) (We subjected) the wind strongly raging, running by his command towards the land which We had blessed. And of everything We are the All-Knower.

Tafsir on Quran 21:81, by Ibn Kathir (explanation): He had a mat made of wood on which he would place all the equipment of his kingship; horses, camels, tents and troops, then he would command the wind to carry it, and he would go underneath it and it would carry him aloft, shading him and protecting him from the heat, until it reached wherever he wanted to go in the land. Then it would come down and deposit his equipment and entourage.

Quran 34:12: And to Solomon (We subjected) the wind, its morning (stride from sunrise till midnoon) was a month's (journey), and its afternoon (stride from the midday decline of the sun to sunset) was a month's (journey i.e. in one day he could travel two months' (journey). And We caused a fount of (molten) brass to flow for him, and there were jinn that worked in front of him, by the Leave of his Lord. And whosoever of them turned aside from Our Command, We shall cause him to taste of the torment of the blazing Fire.



Tafsir on Quran 34:12, by Ibn Kathir (explanation of the verse):

The Favors which Allah bestowed upon Sulayman

Having mentioned the blessings with which He favored Dawud, Allah follows this by mentioning what He gave to Dawud's son Sulayman (Solomon), may peace be upon them both. He subjugated the wind to him, so that it would carry his carpet one way for a month, then back again the next month.

Chess is forbidden:

Hadith: Sahih Bukhari 28:5612: Buraida reported on the authority of his father that Allah's Apostle (ﷺ) said: He who played Nardashir (a game similar to backgammon) is like one who dyed his hand with the flesh and blood of swine.

Allah will make your head like a donkey:

Hadith: Sahih Bukhari 1:11:660: Narrated Abu Huraira: The Prophet (ماليك) said, "Isn't he who raises his head before the Imam afraid that Allah may transform his head into that of a donkey or his figure (face) into that of a donkey?

Tirmidhi 2:1:582, an-Nasa'i 1:10:829, Ibn Majah 1:5:961, Riyad as-Salihin 18:1751, Muwatta Malik 3:61



Hadith: Ibn Majah: 1:5:961: It was narrated that Abu Hurairah said: "The Messenger of Allah (علية الله said: 'Does not the one who raises his head before the Imam fear that Allah may turn his head into the head of a donkey?" (Sahih)

Hadith: an-Nasa'i 1:10:829: It was narrated that Abu Hurairah said: "Muhammad (عُلُولُمْ said: 'Does the one who raises his head before the Imam not fear that Allah may turn his head into the head of a donkey?"' (Sahih)

Hadith: Tirmidhi 2:1:582: Abu Hurairah narrated: "Muhammad said: 'Does not the one who raises his head before the Imam fear that Allah will transform his head into a donkey's head?'" (Sahih)

Hadith: Riyad as-Salihin 18:1751: Abu Hurairah (May Allah be pleased with him) said: The Prophet (ﷺ) said, "Does he who raises up his head before the Imam not fear that Allah will make his head that of a donkey or make his appearance similar to that of donkey?" [Al-Bukhari and Muslim].

Resurrection with the help of the tongue of a cow:

Quran 2:71-73: He [Musa (Moses)] said, "He says, 'It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.' "They said, "Now you have brought the truth." So they slaughtered it though they were near to not doing it. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding. So We said: "Strike him (the dead man) with a piece of it (the cow)." Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

Tafsir Quran 2:73 (explanation, interpretation, commentary of the Quran by al-Jalalayn):

so We said 'Smite him the slain man with part of it' and so when he was struck with its tongue or its tail he came back to life and said 'So-and-so killed me' and after pointing out two of his cousins he died; the two killers were denied the inheritance and were later killed.

Tafsir Quran 2:73 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

(And We said: Smite him) the murdered person (with some of it) with an organ of the cow; and it is also said: with its tail or tongue. (Thus) just as He brought 'Amil back to life (Allah bringeth the dead to life) for the Resurrection (and showeth you His portents) bringing the dead to life (so that ye may understand) in order that you may believe in resurrection after death

Hadith: Sahih Muslim 30:5654: Chapter: The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood:

Jabir b. Samura reported Allah's Messenger (مليالله) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

Hadith: Sahih Bukhari 8:73:220: Narrated `Aisha: (the wife the Prophet) Allah's Messenger (مطولية) said, "O Aisha! This is Gabriel sending his greetings to you." I said, "Peace, and Allah's Mercy be on him." `Aisha added: The Prophet (عليه الله) used to see things which we used not to see.

Hadith: Sahih Bukhari 5:58:188: Narrated `Amr bin Maimun: During the pre-Islamic period of ignorance I saw a she-monkey surrounded by a number of monkeys. They were all stoning it, because it had committed illegal sexual intercourse. I too, stoned it along with them.

Hadith: Sahih Bukhari 8:76:531: Narrated Ibn `Abbas: The Prophet (ملي الله) said, "You will meet Allah barefooted, naked, walking on feet, and uncircumcised."

Hadith: Sahih Bukhari 7:71:660: Narrated Aisha: Magic was worked on Allah's Messenger (substitution) so that he used to think that he had sexual relations with his wives while he actually had not. (...) The latter replied he is under the effect of magic

Hadith: Sahih Bukhari 53:400: Narrated Aisha: Once the Prophet was bewitched so that he began to imagine that he had done a thing which in fact he had not done.

Hadith: Sahih Bukhari 8:73:89: Narrated `Aisha: The Prophet (Allaha) continued for such-and-such period imagining that he has slept (had sexual relations) with his wives, and in fact he did not. One day he said, to me, "O `Aisha! Allaha has instructed me regarding a matter about which I had asked Him. There came to me two men, one of them sat near my feet and the other near my head. The one near my feet, asked the one near my head (pointing at me), 'What is wrong with this man? The latter replied, 'He is under the effect of magic.'

Hadith: Ibn Majah 3:9:1976: It was narrated that 'Aishah said: "Usamah stumbled at the threshold of the door and cut his face. The Messenger of Allah said: 'Remove the harm (the blood) from him,' but I was repulsed by that. He started to suck the blood and remove it from his face, then he said: 'If Usamah were a girl, I would have adorned him and dressed him until I married him off."

If you have intercourse in your partner's anus = you will go to hell:

Hadith: Abu Dawud 29:3895: Narrated Abu Hurayrah: The Prophet (ﷺ) said: If anyone resorts to a diviner and believes in what he says (according) to the version of Musa), or has intercourse with his wife (according to the agreed version) when she is menstruating, or has intercourse with his wife through her anus, he has nothing to do with what has been sent down to Muhammad (ﷺ) - according to the version of Musaddad. (Sahih)

Hadith: Tirmidhi 3:19:1564: Narrated Umm Habibah bint 'Irbad bin Sariyah: From her father who told her that the Messenger of Allah (عليه الله prohibited intercourse with female prisoners, until they deliver what is in their wombs."

(...) Al-Awza'i said: "When a man purchases a slave girl from the captives and she is pregnant, then it has been related from 'Umar bin Al-Khattab that he said: 'Do not have intercourse with the pregnant women until she gives birth. (Hasan)

Hadith: Ibn Majah 3:9:1923: It was narrated from Abu Hurairah: that the Prophet said: "Allah will not look at a man who has intercourse with his wife in her buttocks." (Sahih)

Hadith: Tirmidhi 1:1:135: Abu Hurairah narrated that: the Prophet said: "Whoever engages in sexual intercourse with a menstruating woman, or a woman in her anus, consults a soothsayer, then he has disbelieved in what was revealed to Muhammad." (Hasan)

Hadith: Abu Dawud 11:2157: Narrated Abu Hurayrah: The Prophet (عليه وسلم) said: He who has intercourse with his wife through her anus is accursed (cursed). (Hasan)

Also in: Tirmidhi 5:44:2980

Before intercourse you must pray or satan will harm harm the conceived child:

Tafsir Quran 17:63 (explanation by scholar Ibn Kathir): According to the Two Sahihs, the Messenger of Allah said: (When one of you wants to have intercourse with his wife, let him say, 'In the Name of Allah. O Allah, keep us away from Shaytan and keep Shaytan away from what you bestow on us (children).' Then if a child is decreed for them from that, the Shaytan will never harm him.)

Hadith: Sahih Bukhari 4:54:506: Narrated Abu Huraira: The Prophet (علي) said, "When any human being is born. Satan touches him at both sides of the body with his two fingers, except Jesus, the son of Mary, whom Satan tried to touch but failed, for he touched the placenta-cover instead."

Punished because of urine?

Hadith: Ibn Majah 1:1:349: The Messenger of Allah passed by two graves, and he said: 'They are being punished but they are not being punished for anything major. One of them is being punished because of urine, and the other is being punished because of backbiting.'" (sahih)

Hadith: Ibn Majah 1:1:348: "The Messenger of Allah said: 'Most of the torment of the grave is because of urine."

Hadith: Sahih Bukhari 8:73:81: Narrated Ibn `Abbas: Once the Prophet (المسلمة) went through the grave-yards of Medina and heard the voices of two humans who were being tortured in their graves. The Prophet (المسلمة) said, "They are being punished, but they are not being punished because of a major sin, yet their sins are great. One of them used not to save himself from (being soiled with) the urine, and the other used to go about with calumnies (Namima)." Then the Prophet asked for a green palm tree leaf and split it into two pieces and placed one piece on each grave, saying, "I hope that their punishment may be abated as long as these pieces of the leaf are not dried."

Hadith: Abu Dawud 1:22: Narrated Amr ibn al-'As: AbdurRahman ibn Hasanah reported: I and Amr ibn al-'As went to the Prophet (علوالله). He came out with a leather shield (in his hand). He covered himself with it and urinated. Then we said: Look at him. He is urinating as a woman does. The Prophet (علوالله), heard this and said: Do you not know what befell a person from amongst Banu Isra'il (the children of Israel)? When urine fell on them, they would cut off the place where the urine fell; but he (that person) forbade them (to do so), and was punished in his grave. (Sahih)

More on urine:

Hadith: Sahih Bukhari 21:245: A person was mentioned before the Prophet (p.b.u.h) and he was told that he had kept on sleeping till morning and had not got up for the prayer. The Prophet said, "Satan urinated in his ears." Also in: Sahih Bukhari 4:54:492, Ibn Majah 1:5:1330, Riyad as-Salihin 9:174

Hadith: Sahih Bukhari 82:794: The climate of Medina did not suit them, so the Prophet (عليه) ordered them to go to the (herd of milch) camels of charity and to drink, their milk and urine (as a medicine). (Tafsir 5:33)

Hadith: Ibn Majah 1:1:522: It was narrated that Lubabah bint Harith said: "Husain bin 'Ali urinated in the lap of the Prophet and I said: 'O Messenger of Allah, give me your garment and put on another garment.' He said: 'Water should be sprinkled on the urine of a baby boy, and the urine of a baby girl should be washed away.'"

Toilet etiquette:

Hadith: an-Nasa'i 1:1:29: It was narrated that 'Aishah said: "Whoever tells you that the Messenger of Allah (alle) urinated standing up, do not believe him, for he would not urinate except while squatting."

Hadith: Ibn Majah 1:1:307: It was narrated that 'Aishah said: "If anyone tells you that the Messenger of Allah urinated while standing, do not believe him, for I (always) saw him urinating while sitting down."

Hadith: Ibn Majah 1:1:309: It was narrated that Jabir bin 'Abdullah said: "The Messenger of Allah forbade us to urinate while standing." (Da'if) I heard Muhammed bin Yazid, Abu 'Abdullah, say: "I heard Ahmad bin 'Abdur-Rahman Al-Makhzumi say: 'Sufyan Ath-Thawri said concerning the Hadith of 'Aisha- 'I (always) saw him urinating whilst sitting down' - a man knows more about that (about such matters) than she.' Ahmad bin 'Abdur-Rahman said: 'It was the custom of the Arabs to urinate standing up. Do you not see that in the Hadith of 'Abdur-Rahman bin Hasanah it was said: 'He sits down to urinate as a woman does."

Hadith: Ibn Majah 1:1:308: It was narrated that 'Umar said: "The Messenger of Allah saw me urinating while standing, and he said: 'O 'Umar, do not urinate standing up.' So I never urinated whilst standing after that."

Hadith: Tirmidhi 1:1:12: Aishah said: "Whoever narrated to you that the Prophet would urinate while standing; then do not believe him. He would not urinate except while squatting." [He said:] There are narrations on this topic from Umar, Buraidah, [and Abdur-Rahman bin Hasanah].

Same verse in book form, explains this:

Hadith: Tirmidhi 1:1:12 (p. 42-43): 'Ubaidullāh reported from Nāfi' from Ibn 'Umar who said, "Umar [may Allah be pleased with him] said: 'I have not urinated while standing since I accepted Islam."

Hadith: Sahih Bukhari 1:4:144: Narrated Anas: Whenever the Prophet (ملياله) went to answer the call of nature, he used to say, "Allah-umma inni a'udhu bika minal khubuthi wal khaba'ith i.e. O Allah, I seek Refuge with You from all offensive and wicked things (evil deeds and evil spirits).

Hadith: Sahih Muslim 3:729: Anas reported: When the Messenger of Allah (entered the privy, and in the hadith transmitted by Hushaim (the words are): When the Messenger of Allah (entered the lavatory (toilet), be used to say: O Allah, I seek refuge in Thee from wicked and noxious things.

Hadith: Tirmidhi 1:1:8: Abu Ayyub Al-Ansari narrated that: Allah's Messenger said: "When one of you arrives to defecate, then let none of you face the Qiblah while defecating, nor while urinating. And do not have your back towards it, but have it east of you or west of you." (Sahih)

Hadith: Ibn Majah 1:1:325: It was narrated that Jabir said: 'The Messenger of Allah forbade facing the Qiblah when urinating. But I saw him, one year before he died, facing the Qiblah (while urinating)." (Hasan)

Hadith: Tirmidhi 1:1:9: Jabir bin Abdullah said: "The Prophet prohibited us from facing the Qiblah while urinating. Then i saw him facing it a year before he died." (Hasan)

Hadith: Muwatta Malik 14:1: The Messenger of Allah, may Allah bless him and grant him peace, said, "When you go to defecate or urinate, do not expose your genitals towards the qibla, and do not put your back to it."

Hadith: Ibn Majah 1:1:326: "The Messenger of Allah said: 'When anyone of you urinates, let him squeeze his penis three times (to remove the remaining urine drops)."

Hadith: Sahih Bukhari 4:54:516: Narrated Abu Huraira: The Prophet (علويلله) said, "If anyone of you rouses from sleep and performs the ablution, he should wash his nose by putting water in it and then blowing it out thrice, because Satan has stayed in the upper part of his nose all the night."

Hadith: Sahih Bukhari 1:4:163: Narrated Abu Huraira: Allah's Messenger (علولله) said, "If anyone of you performs ablution he should put water in his nose and then blow it out and whoever cleans his private parts with stones should do so with odd numbers. And whoever

Hadith: Ibn Majah 1:1:337: The Prophet said: (...) "Whoever goes to the toilet should conceal himself, and if he cannot find anything except a pile of sand (behind which to conceal himself), then he should use that, for the Shaitan plays with the backside of the son of Adam. Whoever does that has done well, and whoever does not, there is no harm in it."

Bad dreams:

Hadith: Sahih Bukhari 4:55:641: Narrated Sa`id bin Al-Musaiyab: Abu Huraira said, "I heard Allah's Messenger (عليونيه) saying, 'There is none born among the off-spring of Adam, but Satan touches it. A child therefore, cries loudly at the time of birth because of the touch of Satan, except Mary and her child." Then Abu Huraira recited: "And I seek refuge with You for

Hadiith: Sahih Bukharii 9:87:124: Narrated Abu Qatada: The Prophet (علوالله) said, "A good dream is from Allah, and a bad dream is from Satan. So whoever has seen (in a dream) something he dislikes, then he should spit without saliva, thrice on his left and seek refuge with Allah from Satan, for it will not harm him, and Satan cannot appear in my shape."

Hadith: Sahih Bukhari 9:87:161: Narrated `Abdullah: The Prophet (addullah) said, "I saw (in a dream) a black woman with unkempt hair going out of Medina and settling at Mahai'a i.e. Al-Juhfa, I interpreted that as a symbol of epidemic of Medina being transferred to that place

Hadith: Sahih Bukhari 7:71:643: Narrated Abu Qatada: I heard the Prophet (مياوالله) saying, "A good dream is from Allah, and a bad dream is from Satan. So if anyone of you sees (in a dream) something he dislikes, when he gets up he should blow thrice (on his left side) and seek refuge Use your left hand always:

Hadith: Sahih Muslim 2:80: Chapter: The prohibition of cleaning oneself with the right hand: Abu Qatada reported it from his father:

The Messenger of Allah (مِلْمِالِلَّهُ) said: None of you should hold penis with his right hand while urinating, or wipe himself with his right hand in privy and should not breathe into the vessel (from which he drinks).

Hadith: Sahih Bukhari 1:4:155: Chapter: It is forbidden to clean the private parts with the right hand: Narrated Abu Qatada: Allah's Messenger (عليوسلم) said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory, he should neither touch his penis nor clean his private parts with his right hand."

Hadith: Sahih Muslim 23:5007: Allah's Messenger (having said: Do not eat with your left hand, for the Satan eats with his left hand.

Hadith: Abu Dawud 1:32: Chapter: Disapproval Of Touching One's Private Part With The Right Hand While Purifying: Narrated Hafsah, Ummul Mu'minin: The Prophet (علوالله) used his right hand for taking his food and drink and used his left hand for other purposes. (Sahih)

Semen:

Hadith: Ibn Majah 1:1:537: It was narrated that 'Aishah said: "I often scraped it (semen) from the garment of the Messenger of Allah with my hand." (sahih)

Hadith: Sahih Muslim 2:567: Al-Aawad and Hammam reported A'isha as saying: I used to scrape off the (drop of) semen from the garment of the Messenger of Allah (allaha).

Hadith: Sahih Muslim 2:570: A'isha told me: The Messenger of Allah () washed the semen, and then went out for prayer in that very garment and I saw the mark of washing on it.

Hadith: Sahih Muslim 2:566: Alqama and Aswad reported: A person stayed in the house of A'isha and in the morning began to wash his garment. A'isha said: In case you saw it (i. e. drop of semen), it would have served the purpose (of purifying the garment) if you had simply washed that spot, and in case you did not see it, it would have been enough to sprinkle water around it, for when I saw that on the garment of the Messenger of Allah (). I simply scraped it off and he offered prayer, while putting that on

Hadith: Sahih Bukhari 1:5:260: Narrated Maimuna: The Prophet (book the bath of Janaba. (sexual relation or wet dream). He first cleaned his private parts with his hand, and then rubbed it (that hand) on the wall (earth) and washed it. Then he performed ablution like that for the prayer, and after the bath he washed his feet

Hadith: Ibn Majah 1:1:663: It was narrated from Ibn 'Abbas: "The Prophet bathed to cleanse himself from sexual impurity, then he saw a spot that the water did not reach." Then he motioned with the hair hanging over his shoulders and squeezed (the water from it) over that spot." (Da'if)In his narration, Ishaq said: "So he wrung his hair over it."

Hadith: Sahih Bukhari 1:4:155: Narrated Abu Qatada: Allah's Messenger (مليالله) said, "Whenever anyone of you drinks water, he should not breathe in the drinking utensil, and whenever anyone of you goes to a lavatory (toilet), he should neither touch his penis nor clean his private parts with his right hand."

Hadith: Sahih al-Bukhari 1:2:23: Narrated Abu Said Al-Khudri: Allah's Messenger (المناولة) said, "While I was sleeping I saw (in a dream) some people wearing shirts of which some were reaching up to the breasts only while others were even shorter than that, Umar bin Al-Khattab was shown wearing a shirt that he was dragging." The people asked, "How did you interpret it? (What is its interpretation) O Allah's Messenger (مالي المناولة)?" He (the Prophet (مالي المناولة)) replied, "It is the Religion."

Hadith: Abu Dawud 42:5205: Narrated Usayd ibn Hudayr: AbdurRahman ibn AbuLayla, quoting Usayd ibn Hudayr, a man of the Ansar, said that while he was given to jesting and was talking to the people and making them laugh, the Prophet (عَالَيْهُ poked him under the ribs with a stick. He said: Let me take retaliation. He said: Take retaliation. He said: You are wearing a shirt but I am not. The Prophet (عَالَيْهُ then raised his shirt and the man embraced him and began to kiss his side. Then he said: This is what I wanted, Messenger of Allah! (Sahih)

Quran 33:69: O you who believe! Be not like those who annoyed Musa (Moses), but Allah cleared him of that which they alleged, and he was honourable before Allah.

Tafsir Quran 33:69 (explanation, interpretation, commentary of the Quran by Ibn Abbas): (O ye who believe! Be not) in harming the Prophet (pbuh) (as those who slandered Moses) they accused him of having swollen testicles, (but Allah proved his innocence of that which they alleged, and he was well esteemed in Allah's sight) he has a high standing and status in Allah's sight.

Hadith: an-Nasa'i 1:25:3167: It was narrated from Abu Hurairah that the Prophet (Allah) said: "Allah, the Mighty and Sublime, likes it when there are two men, one of whom killed the other, then they both enter Paradise." And another time he said: "He laughs at two men, one of whom killed the other, then they both entered Paradise." (Sahih)

Hadith: Sahih Bukhari 7:65:308: Narrated Abu Huraira: Allah's Messenger (ماليله) said, "A Muslim eats in one intestine (i.e. he is satisfied with a little food) while a Kafir (unbeliever) eats in seven intestines (eats much).

Eye liner?:

Hadith: an-Nasa'i 6:48:5116: It was narrated from Ibn 'Abbas that: The Messenger of Allah [SAW] said: "One of the best kinds of kohl that you use is Ithmid (antimony); it brightens the vision and makes the hair (eye-lashes) grow." (hasan = authentic grade: good)

Hadith: Tirmidhi 3:22:1757: It has been reported through other routed that the Prophet (عليه وسلم) said: "Use Ithmid for it clears the vision and grows the hair (eye-lashes)."

Notes in the book classifies this as authentic (page 477):

"there are authentic narrations mentioning this statement"

Hadith: Ibn Majah 4:31:3499: It was narrated that Ibn 'Abbas said: "The Prophet (all-like) had a kohl container from which he would apply kohl three times, to each eye." Also: Hadith: Ib Majah 1:7:1678

Hadith: Tirmidhi 4:2:2048: Ibn 'Abbas narrated that the Messenger of Allah (s.a.w) said: "Indeed the best of what you treat is As-Sa'ut, Al-Ladud, cupping and laxatives.' And the best of what you use for Kuhl is Ithmid, for it clears the vision and grows the hair (eye-lashes)." And he said:" The Messenger of Allah (s.a.w) had a Kuhl holder with which he would apply Kuhl before sleeping three in each eye."

Hadith: Tirmidhi 3:22:1757: Narrated Ibn 'Abbas: That the Prophet (said: "Use Ithmid for Kohl, for it clears the vision and grows the hair (eye-lashes)." And he claimed that the Prophet (said) had a Kohl holder with which he would apply Kohl every night, three in this (eye) and three in this.

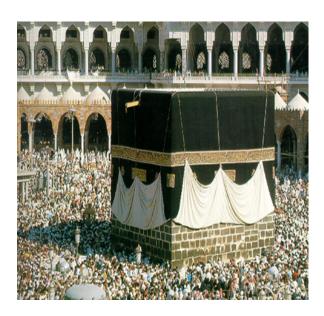
KARA

Hadith: Sahih Muslim 43:7179: During the pre-Islamic days women circumambulated the Ka'ba nakedly

Hadith: Sahih Bukhari 3:43:658: The Prophet (###) entered Mecca and (at that time) there were three hundred-and-sixty idols (religious symbols of other Gods) around the Ka'ba. He started stabbing the idols with a stick he had in his hand and reciting: "Truth (Islam) has come and Falsehood (disbelief) has vanished."

Hadith: Sahih Bukhari 5:59:661: We used to worship stones, and when we found a better stone than the first one, we would throw the first one and take the latter, but if we could not get a stone then we would collect some earth (i.e. soil) and then bring a sheep and milk that sheep over it, and perform the Tawaf around it.

Hadith: Sahih Muslim 7:2916: Suwaid b. Ghafala reported: I saw Umar (Allah be pleased with him) kissing the Stone and clinging to it and saying: I saw Allah's Messenger (having great love for you.



Video 1: kissing Kaba - the black stone Video 2: Walking around Kaba - the black stone

Hadith: Sahih Bukhari 26:667: Umar came near the Black Stone (Ka'ba) and kissed it and said "No doubt, I know that you are a stone and can neither benefit anyone nor harm anyone. Had I not seen Allah's Messenger (kissing you I would not have kissed you." Also in:: Sahih Bukhari 2:26:673

Hadith: Tirmidhi 2:4:959: I heard the Messenger of Allah saying: "Touching them atones (stones) for sins."

And I heard him saying: "Whoever performs Tawaf around this House seven times (...)

Hadith: an-Nasa'i 3:24:2922: It was narrated from Abdullah bin Ubaid bin Umair that a man said: "O Abu abdur-Rahman, why do I only see you touching these two corners?" He said: "I heard the Messenger of Allah say: 'Touching them erases sins.' And I head him say: 'whoever circumambulates seven times it is like freeing a slave!"

Hadith: Tirmidhi 2:4:961: Ibn Abbas narrated that: The Messenger of Allah said about the (Black) Stone. "By Allah! Allah will raise it on the Day of Resurrection (judgement day) with two eyes by which it sees and a tongue that it speaks with, testifying to whoever touched it in truth." (Hasan)

Hadith: Sahih Muslim 30:5654: Chapter: The Superiority Of The Prophet's Lineage, And The Stone That Greeted Him Before His Prophethood:

Jabir b. Samura reported Allah's Messenger (ماليه الله) as saying: I recognise the stone in Mecca which used to pay me salutations before my advent as a Prophet and I recognise that even now.

Hadith: Tirmidhi 2:4:877: The Messenger of Allah said: "The Black Stone descended from the Paradise, and it was more white than milk, then it was blackened by the sins of the children of Adam."

al-Tabari vol. 1, page 303: the Stone (Ka'ba)? He said: You call it a stone? I said: Is it not a stone? He said: Indeed, I was told by 'Abdallah b. 'Abbas that **it was a white** jewel that Adam took out of Paradise and used to wipe his tears, for after he left Paradise, his tears did not stop for two thousand years, until he returned to it and Iblis was no (longer) able to do anything to him. I said to him: Abu al-Hajjaj, **why and how did it turn black**? He replied: **Menstruating women were touching it** in the Jahiliyyah. ⁸³¹ Ellin Ellin

When Prophet Muhammad took power over Makkah, he adopted the non-islamic pagan ritual of walking around Kaba (black stone). He waited until the last year before his death, to forbid anyone from circulating it <u>nakedly</u>:

Hadith: Sahih Muslim 43:7179: During the pre-Islamic days women circumambulated the Ka'ba nakedly

Hadith: Sahih Bukhari 8:365: Narrated Abu Huraira: On the Day of Nahr (10th of Dhul-Hijja, in the year prior to the <u>last Hajj</u> of the Prophet when Abu Bakr was the leader of the pilgrims in that Hajj) Abu Bakr sent me along with other announcers to Mina to make a public announcement: "No pagan is allowed to perform Hajj after <u>this year</u> and no <u>naked</u> person is allowed to perform the Tawaf around the Ka'ba.

Hadith: Ibn Majah 4:25:2980: It was narrated that Jabir bin 'Abdullah said: "We began our Talbiyah for Hajj only with Allah's Messenger (Land), and we did not mix it with 'Umrah. We arrived in Makkah when four nights of Dhul-Hijjah had passed, and when we had performed Tawaf around the Ka'bah and Sa'y between Safa and Marwah, the Messenger of Allah (Land) commanded us to make it 'Umrah, and to come out of Ihram and have relations with our wives. We said: 'There are only five (days) until 'Arafah. Will we go out to it with our male organs dripping with semen?' The Messenger of Allah (Land) said: 'I am the most righteous and truthful among you, and were it not for the sacrificial animal, I would have exited Ihram.' Suraqah bin Malik said: 'Is this Tamattu' for this year only or forever?' He said: 'No, it is forever and ever.'"

Quran 2:158: Verily! As-Safa and Al-Marwah (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah) to perform the going (Tawaf) between them (As-Safa and Al-Marwah). And whoever does good voluntarily, then verily. Allah is All-Recogniser. All-Knower.

Tafsir Quran 2:158 (explanation, interpretation commentary of the Quran by Ibn Abbas): Allah then mentions the believers' dislike of going between al-Safa and al-Marwah in front of the idols which were placed there saying: (Lo! Al-Safa and al-Marwah) going around al-Safa and al-Marwah (are among the rites of Allah) among the rites of pilgrimage that Allah, Exalted is He, has commanded. (It is therefore no sin) one commits no transgression (for him who is on pilgrimage to the House or visiteth it, to go around them (as the pagan custom is).

Tafsir Quran 2:158 (explanation, interpretation commentary of the Quran by al-Jalalayn):
(...) the Muslims were averse (disliked) to this circumambulation because the pagan Arabs used to circumambulate them and there was an idol atop each mountain which they used to stroke. (...)

Hadith: Sahih Bukhari 2:26:710: Narrated `Asim: I asked Anas bin Malik: "Did you use to dislike to perform Tawaf between Safa and Marwa?" He said, "Yes, as it was of the ceremonies of the days of the Pre-Islamic period of ignorance, till Allah revealed: 'Verily! (The two mountains) As-Safa and Al-Marwa are among the symbols of Allah. It is therefore no sin for him who performs the pilgrimage to the Ka`ba, or performs `Umra, to perform Tawaf between them.' " (2.158)

Did Abraham built KABA? The time period described in hadith is objectively wrong:

Let us first look at the claim:

Quran 2:127: And (remember) when Ibrahim (Abraham) and (his son) Isma'il (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower."

The temple in Jerusalem was built by Solomon which is described in the Bible, 1000 years after Abraham:

Hadith: Sahih Bukhari 4:55:585: Narrated Abu Dhar: I said, "O Allah's Messenger (مالية الله)! Which mosque was first built on the surface of the earth?" He said, "Al- Masjid-ul-, Haram (in Mecca)." I said, "Which was built next?" He replied "The mosque of Al-Aqsa (in Jerusalem)." I said, "What was the period of construction between the two?" He said, "Forty years." He added, "Wherever (you may be, and) the prayer time becomes due, perform the prayer there, for the best thing is to do so (i.e. to offer the prayers in time).

Also in: Ibn Majah 1:4:753, Sahih Bukhari 4:55:636

Abraham was a pagan, that worshipped the sun:

Quran 6:74-82: And (remember) when **Ibrahim (Abraham)** said to his father Azar: "Do you take idols as aliha (gods)? Verily, I see you and your people in manifest error. Thus did we show Ibrahim (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty. When the night covered him over with darkness he saw a star. He said: "This is my lord." But when it set, he said: "I like not those that set." **When he saw the moon rising up, he said: "This is my lord."** But when it set, he said: "Unless my Lord guides me, I shall surely be among the erring people." **When he saw the sun rising up, he said: "This is my lord. This is greater." But when it set, he said: "O my people! I am indeed free from all that you join as partners in worship with Allah.** Verily, I have turned my face towards Him Who has created the heavens and the earth Hanifa (Islamic Monotheism, i.e. worshipping none but Allah Alone) and I am not of Al-Mushrikun (see V. 2:105)". His people disputed with him. He said: "Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Allah in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember? And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know." It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zulm (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.

Ramadan - the holy month and its' fruit

General info on Ramadan by David Wood

"Narrated Abu Huraira: Allah's Messenger (علي said, "When the month of Ramadan starts, the gates of the heaven are opened and the gates of Hell are closed and the devils are chained." Hadith: Sahih Bukhari 3:31:123

"Yahya related to me from Malik from Da'ud ibn al-Husayn that he heard al-Araj say, "I never saw the people in Ramadan, but that they were cursing the disbelievers." He added, "The reciter of Qur'an used to recite surat al-Baqara in eight rakas and if he did it in twelve rakas the people would think that he had made it easy." Hadith: Muwatta Malik 6:6

Arrested for not fasting:

Non muslims:

<u>Kuwait</u>: "19 people arrested for eating in public during Ramadan. Kuwaiti authorities said the arrested included a <u>Dutch girl</u> and a Lebanese prisoner who smoked"

Saudi: "Non-Muslim expatriates should respect the feelings of Muslims by not eating, drinking or smoking in public places such as streets and workplaces. They should not think that they are exempted from this because they are followers of other faiths," the ministry said in a statement."

Dubai: "Non-Muslims caught eating in public during the Holy Month of Ramadan will be given one warning before criminal action will be taken, but the same leniency will not be given to Muslim violators who are caught breaking the norms during fasting period, Dubai police have said. (...) "But we don't give any chance to Muslims. They know the law - that's different." (Link 2)

<u>Tanzania</u>: "Zanzibar, however, is 99% Muslim in its population, and though a part of Tanzania, follows its own rules. Police Officers arrested these three Christians during the day because they were cooking food and eating during Ramadan, a Muslim fasting ritual." (Link 2 and 3)

Pakistan: "Pakistan: 3 months in prison for eating, drinking in public during Ramadan, \$250 for providing food (...) Two Christian brothers were arrested under this law in August 2009"

<u>Pakistan:</u> "Pakistani police have arrested a fellow officer after he was accused of beating up an elderly Hindu man for not fasting during Ramadan, an incident that sparked a social media outcry.

The elderly man was pictured bloodied after the attack which reportedly took place in Ghotki district of Sindh province on Saturday just before sunset."

<u>Pakistan</u>: "The police then threw them in a van and took them to the Silanwali police station and registered a case against them, alleging that the <u>Christians</u> desecrated the Islamic fasting month. Later the police transferred the Christians to the district jail in Sargodha. Now their case is pending before a court."

Muslims:

<u>Pakistan</u>: "Critics say a bill currently before Pakistan's Parliament to <u>increase</u> fines for eating and drinking in public during Ramadan, alongside jail terms of up to three months, is evidence of increasing intolerance in the country."

<u>Tunisia</u>: "four men were sentenced to one month in prison after eating in public. There are no laws in mainly Muslim Tunisia requiring individuals to fast or barring them from eating or smoking publicly during the Islamic holy month of Ramadan, Amnesty said."

Tunisia: "Fifth man facing jail term for breaking fast during Ramadan"

Palestinian area: "PALESTINIANS FACE JAIL FOR EATING IN PUBLIC DURING RAMADAN"

Palestinian area: "Palestinian man arrested for eating publicly during Ramadan"

Egypt: "Police were reported to have arrested more than 150 people on charges they were not fasting during the day - even though eating, drinking or smoking publicly during Ramadan is not a punishable offence under Egyptian law."

Nigeria: "Non-fasting Muslims arrested in northern Nigeria"

<u>Malaysia</u>: "JAWI officers have arrested **28 people for smoking or eating in public**, or selling food to Muslims. They also identified a number of Ramadan "hotspots" where Muslims go to eat food during daylight hours." (...) "**Malaysia is one of the countries which criminalises the act of not fasting or eating in public during Ramadan.**"

<u>Maldives</u>: "29 people were arrested for breaking fast early without a valid reason during the month of Ramadan, says police."

Morocco: "Five people have been arrested for eating in the day during the holy month of Ramadan in Marrakech's iconic Square Jamaa El Fnaa."

Morocco: "Two Moroccans Given 2 Months Suspended Sentence for Drinking Water in Ramadan"

Somalia: "25 people arrested in Somalia's Somaliland and Puntland states for not fasting"

<u>Iran</u>: "Arresting People for Eating in Their Cars During the Ramadan Fasting Month in Iran is Illegal"

Iran: "Iran Human Rights – Since the start of the Muslim holy month of Ramadan, about 90 case files were reportedly opened in the city of Qazvin (central Iran) for individuals who were caught eating or drinking during the fasting hours. The Iranian state-run media, Mehr, announced the news, citing the Prosecutor of Qazvin. According to the Qazvin Prosecutor, 20 individuals were issued flogging sentences and fines on the same day as their arrests, and their sentences were reportedly carried out on the same day as well." (Link 2)

Other:

Fake fasting to avoid consequension:

Canada: "I had a huge lunch, but my Muslim family believes I'm just as hungry as they are."

Should we push fasting 12 hours starving on children:

<u>Sweden</u>: "*Tioåriga Nassim Hamrit ska testa för första gången i år. – Mat är inga problem för mig. Men vatten!*" (translation: food is no problems but water is - a 10 years old first time faster)

China bans fasting:

China: "China bans Muslims from fasting Ramadan in Xinjiang"

Increase in crime during Ramadan:

<u>Indonesia</u>: "The Jakarta Police say that in the 30-day period around the start of Ramadhan crime rates increased by 9 percent."

<u>Indonesia</u>: "police data showed that criminal acts doubled during Ramadan compared to regular days, such as thefts and mugging. Many criminals also go after empty homes, usually at night when Muslims are conducting their tarawih prayers at the mosque."

<u>Morocco:</u> "what's observable during Ramadan is the increased crime. The cases of violence and theft crimes reportedly recorded as a result of what has become known by Moroccans as "Tramdina"

http://www.breitbart.com/london/2014/07/07/ramadan-rage-how-crime-increases-during-the-muslim-holy-month/: "The findings of the Algerian study are widely corroborated. From Egypt to Indonesia, recorded violent crime increases by incredible percentages throughout the fast. In addition, Ramadan exacerbates other social problems and spawns specific crimes all its own: offenses not generally seen at other times of the year. Child traffickers in Yemen, for example, take advantage of the increase in food prices to purchase children from poor parents."

<u>Jordan</u>: "In addition to fights, negative phenomena increase during the month of Ramadan, including traffic accidents, home robberies, purse snatching in public, and begging, according to security sources"

Egypt: "RAMADAN SAW RISE IN VIOLENT DOMESTIC CRIMES, MEDIA SAYS (...) Social and economic stress combined with fasting makes for a dangerous mix In the past few years, Ramadan — a month usually reserved for pious contemplation and reverence — has been marred by an alarming rise in violent crime, experts have said."

Food price goes up during Ramadan:

Bangladesh: "Ramadan food prices soar in Bangladesh despite pledge. Muslims are celebrating the holy month of Ramadan. The celebration is often accompanied by a rise in costs as families stock up to break the daily fast. Bangladesh had sought to moderate the rise after winning assurances from traders that they would not inflate prices. However, some ingredients have still shot up by as much as 30%."

Lagos: "Ramadan: Prices of foodstuffs soar in Lagos"

<u>Dubai</u>: "A quick check by Gulf News revealed prices have risen anywhere from 10 per cent to 40 per cent on a variety of food items across key categories from fruits to vegetables."

Pakistan: "Pakistani food prices usually rise with the start of Ramadan"

Jordan: "Consumers buy and waste 'more than usual' at Ramadan start"

<u>Morocco:</u> "there is a massive increase of food consumption during Ramadan. Vegetables and fruit prices rise in Morocco at rates ranging between 50 and 100% in the days preceding the month of Ramadan."

Month of feasting or fasting? (increased consumption):

https://www.ecomena.org/food-wastes-ramadan/

"As per conservative estimates, around **15-25% of all food purchased** or prepared during Ramadan find its way to the garbage bin before even being used or consumed."

https://gulfnews.com/guides/life/ramadan/news/food-sales-to-grow-10-to-15-during-ramadan-1.1527287 "Food sales to grow 10% to 15% during Ramadan Increase in sales to start days before Ramadan and all the way through Eid"

<u>Tunisia</u>: "Tunisian consumption in food products skyrockets during the holy month, Ahmed Methlouthi director of the communication unit at the National Consumer Institute (INC) told TAP news agency.

This increase involves:

- Milk, rising to 2 liters of monthly consumption during the month of Ramadan against 0. 9 liters per person throughout the year
- Yoghurt pots went up to 12.9 per person, against 5.4 pots monthly during the rest of the year.
- Eggs are consumed at 26 per person, against 12.8 eggs per month in normal times
- Roll (baguette) 1.4 kg against 0.6 kg per month in normal times
- Oil, 1.2 liter, against 1.14 liters per month in normal times
- Meat: 1.1 kg of mutton, against 0.75 kg outside Ramadan, 0.5 kg of beef per month against 0.22 kg and 1.8 kg of poultry against 1.28 kg per month.

Regarding supply points of Tunisian consumer, 57.8% of Tunisians prefer to buy from hypermarkets and supermarkets, while 42.2% remain faithful to the traditional distribution channels (local grocery), the source said."

Saudi Arabia: "The problem of food wastage in Ramadan has again surfaced with Makkah municipality having to gather 5,000 tons in the first three days of Ramadan. According to one report, Saudis spend SR20 billion on Ramadan shopping, compared to SR6 billion they spend in other months. Osama Al-Zaituny of the municipality told Arab News on Thursday that this was in addition to the collection of 28,000 sheep carcasses in two days. He said the municipality has installed 45 waste compressors in central Makkah close to the Grand Mosque, and deployed 8,000 cleaners for the month. At the beginning of Ramadan, the Ministry of Commerce and Industry expressed concern that 45 percent of the waste in Ramadan consists of food. It also revealed that 80 percent of the food prepared is unhealthy."

Saudi Arabia: "Ramadan, the Muslim fasting month, promotes self-denial, but Mecca City Council in Saudi Arabia is complaining that it's having to deal with ever greater amounts of food waste. Council official Osama al-Zaytuni told the Arab News website that refuse workers collected 5,000 tonnes of waste in the first three days, "not including 28,000 sheep carcasses". The council of Islam's holiest city has installed 45 waste compressors near the Central Mosque and sent out an extra 8,000 street-cleaners for the duration of the holiday to try to cope with the problem. A study by King Saud University rates Saudi Arabia as the biggest waster of food in the world, with 30% of the four million dishes prepared during Ramadan being thrown away uneaten at a cost of 1.2m Saudi Riyals (£187,000; \$320,000)."

Morocco: "there is a massive increase of food consumption during Ramadan. Vegetables and fruit prices rise in Morocco at rates ranging between 50 and 100% in the days preceding the month of Ramadan."

Hospitalised patients increases:

https://edition.cnn.com/2013/08/07/world/meast/ramadan-over-eating-eid/index.html:

"Though the month-long season is associated with deprivation, overeating is common practice once the sun goes down. In many hospitals in the Gulf states of the Middle East, the holiday means a sharp rise in inpatients. "We see a fair increase in digestive-related complaints," admits Rabee Harb, a family doctor at Kuwait's Royale Hayat Hospital, who has noticed an uptick in cases of indigestion, gastroenteritis and peptic ulcer disease. "It's a combination of overeating or binge eating, and reduced immunity due to dehydration and bad sleeping habits," he says."

Jordan: "Other emergency incidents increase during Ramadan, including stomachaches, breathing difficulties, and digestive problems requiring medical attention as a result of overeating, medical sources note, in addition to increased medical attention needed for individuals with diabetes and high blood pressure. 3,334 medical emergencies were attended to by Civil Defense and medical cadres throughout the kingdom in the first week of Ramadan."

Dubai: "The Emergency Department of Hamad General Hospital (HGH) has treated at least 1,963 cases on the first two days of Ramadan due to several reasons including stomach ailments, traffic accidents etc, said a senior official. Other cases the department received were related to chest pain due to cardiac problems and patients with several other disorders, said Dr Biju Gafoor, Consultant at the Emergency Department, HGH."

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important \mathbf{Blue} text = link

Attacks increases:

Church burnings: http://dailypost.ng/2014/06/29/boko-haram-100-feared-killed-insurgents-attack-chibok/

<u>Violently beaten for not fasting:</u> "Monzur Rahman was left with a broken arm, damaged eye and lying unconscious in the street after the violent attack earlier this month. The 39-year-old atheist claims he was brutally set upon by a pack of youths for failing to observe Ramadan."

Morocco: "Diabetic Person Beaten up for Drinking Water During Ramadan"

David Wood about the attacks:

Ramadan - Ramadan Bombathon Begins_ Ramadan 2017 Edition: https://youtu.be/LGJKH99Toto The Spirit of Ramadan: https://youtu.be/nPIQWsheU64

Understanding the Ramadan Massacre at a Gay Nightclub in Orlando (David Wood): https://youtu.be/a13Rj5yrAhg

Ramadan Bombathon in Iran (David Wood): https://youtu.be/IMknCRAsftw
Ramadan Bombathon in Baghdad (David Wood): https://youtu.be/WdDCpz_8zMo
Ramadan Bombathon in Afghanistan (David Wood): https://youtu.be/OMx2SAbCFvY
The Rich, Educated Jihadis of Bangladesh (David Wood): https://youtu.be/4QOHFY3PyME

Ahmadiyya - peaceful?

This sect of islam often boast and insist that islam is truly peaceful. They have a slogan "love for all, hatred for none". On their webpage we find this information about jihad of the sword:

Al islam.org: "Suspension of Jihad"

In this letter the words: Till God Almighty brings about other conditions in the world, are worthy of note. They clearly indicate that he did not reject the concept of Jihad by the sword but believed that the obligation of such Jihad had been postponed in this age on account of the absence of the conditions that call for it. He did not abrogate Jihad by the sword, nor could he do so as he was bound by the Holy Quran. He merely declared its postponement. He cited the hadees that the Holy Prophet, peace and blessings of Allah be upon him, had prophesied that the Promised Messiah would not fight with the sword as his age would be a time of religious freedom.

(...) At a time when the conditions for Jihad by the sword did not exist the Ahmadiyya Community eagerly carried out Jihad with the Holy Quran, which has been called the Great Jihad, and Jihad against their own selves, which has been called the Greatest Jihad. They continue to refute the Christian and Arya Samajist opponents of Islam. After the establishment of Pakistan, when the Dogra forces and the Indian army were suppressing the Muslims of Kashmir, the Ahmadiyya Community of Pakistan was the only one that raised a volunteer corps called the Furqan Force to fight in Kashmir along with the army of Pakistan and thus carried out Jihad by sword in practice. Several young men of the Furqan Force became martyrs in this

fighting. Thus, when the time came for Jihad by the sword the Ahmadiyya Community participated in it at once and should the conditions of Jihad by the sword arise again, the Ahmadiyya Community will, God willing, not hesitate to discharge the obligation of Jihad by the sword.

Is wife beating allowed? Let us ask the caliph (leader) of this international Ahmadi community





Link to the video were wife beating is promoted

President of UK Islamic Mission, Muhammad Sarfraz Madni:

"We strongly believe that politics is part of religion (...) we don't pick and choose, we take islam completely"



Most muslims does not perceiver ahmadi as muslims since this sect believes in a another prophet after Muhammad. This is seen as heretic since Muhammad promoted that he was the last prophet. 1974 the government of Pakistan in allegiance with their scholars, declared the Ahmadiyya as non-muslims:

Article: Huffington Post: "Ahmadiyya Muslims in Pakistan: The Legally Declared Non-Muslims" (2015)

Red text = important

Article: BBC: "'Kill Ahmadis' leaflets found in UK mosque" (2016)

Article: The Independent: "Asad Shah murder: Man admits killing Glasgow shopkeeper 'because he

disrespected Prophet Mohamed" (2016)

Article: The Independent: "After Asad Shah's 'religiously prejudiced' death, we know inter-Muslim hatred is a problem in Britain" (2016



Video: Dawah Man: "Can We Say Ahmadi's Are NOT Muslim" (2016)

Music is satanic

Hadith: Sahih Bukhari 7:69:494: Narrated Abu 'Amir or Abu Malik Al-Ash'ari: that he heard the Prophet (عليه والمواقعة saying, "From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks and the use of musical instruments, as lawful. And there will be some people who will stay near the side of a mountain and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, 'Return to us tomorrow.' Allah will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection."

Also in: Quran 5:90, Quran 2:219

Hadith: Ibn Majah 5:36:4020: It was narrated from Abu Malik Ash'ari that the Messenger of Allah (عَلَيْ وَاللّٰهُ said: "People among my nation will drink wine, calling it by another name, and musical instruments will be played for them and singing girls (will sing for them). Allah will cause the earth to swallow them up, and will turn them into monkeys and pigs." (Hasan)

Hadith: Abu Dawud 42:4909: Salam ibn Miskin, quoting an old man who witnessed AbuWa'il in a wedding feast, said: They began to play, amuse and sing. He united the support of his hand round his knees that were drawn up, and said: I heard Abdullah (ibn Mas'ud) say: I heard the apostle of Allah (abullah (abullah (ibn Mas'ud) say: Singing produces hypocrisy in the heart.

Quran 31:6: And of mankind is he who purchases idle talks (i.e. music, singing, etc.) to mislead (men) from the Path of Allah without knowledge, and takes it (the Path of Allah, or the Verses of the Qur'an) by way of mockery. For such there will be a humiliating torment (in the Hell-fire).

Tafsir Quran 31:6 (explanation and interpretation of the Quran by Ibn Abbas):

(And of mankind) the reference here is to al-Nadr Ibn al-Harith (is he who payeth for mere pastime of discourse) discourse of falsehood, books on legends, on the sun, the stars, mathematics and singing it is also said this means: associating partners with Allah, (that he may mislead) by means of it (from Allah's way) from Allah's religion and obedience (without knowledge) or proof, (and maketh it the butt of mockery. For such there is a shameful doom) for these, there is a severe chastisement.

Hadith: Sahih Muslim 24:5279: Abu Huraira reported Allah's Messenger (عليه وسلم) as saying: The bell is the musical instrument of the Satan.

Hadith: Abu Dawud 14:2550: Abu Hurairah reported the Apostle of Allaah(عليه وسالم) as saying "The bell is a wooden wind musical instrument of Satan." (Sahih)

Hadith: Sahih Muslim 24.5279: Abu Huraira reported Allah's Messenger (علي معلى as saying: The bell is the musical instrument of the Satan.

Paradoxically, the bell was used to by the angel when communicating with Muhammed:

Hadith: an-Nasa'i 6:48:5224: Umm Salamah, the wife of the Prophet [SAW], said: "I heard the Messenger of Allah [SAW] say: 'The angels do not enter a house in which there is a small bell, or a bell

Hadith: Sahih Bukhari 4:54:438: Narrated Aisha: Al Harith bin Hisham asked the Prophet, "How does the divine inspiration come to you?" He replied, "In all these ways: The Angel sometimes comes to me with a voice which resembles the sound of a ringing bell, and when this state abandons me, I remember what the Angel has said, and this type of Divine Inspiration is the hardest on me; and sometimes the Angel comes to me in the shape of a man and talks to me, and I understand and remember what he says."

Hadith: an-Nasa'i 2:11:934: It was narrated that Aishah said: "Al-Harith bin Hisham asked the Messenger of Allah (مالوالله): 'How does the Revelation come to you?' He said: 'Like the ringing of a bell, and when it departs I remember what he (the Angel) said, and this is the hardest on me. And sometimes he (the Angel) comes to me in the form of a man and gives it to me "

Hadith: an-Nasa'i 5:38:4140: It was narrated that Al-Awza'i said: "Umar bin 'Abdul-'Aziz wrote a letter to 'Umar bin Al-Walid in which he said: 'The share that your father gave to you was the entire Khumus,[1] but the share that your father is entitled to is the same as that of any man among the Muslims, on which is due the rights of Allah and His Messenger, and of relatives, orphans, the poor and wayfarers. How many will dispute with your father on the Day of Resurrection! How can he be saved who has so many disputants? And your openly allowing musical instruments and wind instruments is an innovation in Islam. I was thinking of sending someone to you who would cut off your evil long hair.'' (Sahih)

Hadith: Sahih Bukhari 5:58:268: Narrated Aisha: That once Abu Bakr came to her on the day of `Id-ul-Fitr or `Id ul Adha while the Prophet (was with her and there were two girl singers with her, singing songs of the Ansar about the day of Buath. Abu Bakr said twice. "Musical instrument of Satan!" But the Prophet (said, "Leave them Abu Bakr, for every nation has an `Id (i.e. festival) and this day is our `Id."

Hadith: Sahih Bukhari 2:15:72: Narrated Aisha: Abu Bakr came to my house while two small Ansari girls were singing beside me the stories of the Ansar concerning the Day of Buath. And they were not singers. Abu Bakr said protestingly, "Musical instruments of Satan in the house of Allah's Messenger ("Musical instruments of Satan in the house of Allah's Messenger (Allah's Messenger (

Muhammad allowed Music here, while Umar stopped him:

Hadith: Tirmidhi 1:46:3690: Narrated Buraidah: "The Messenger of Allah (ماليوساله) went out for one of his expeditions, then when he came back, a black slave girl came to him and said: 'O Messenger of Allah! I took an oath that if Allah returned you safely, I would beat the Duff before you and sing.' So the Messenger of Allah (ماليوساله) said to her: 'If you have taken an oath, then beat it, and if you have not then do not.' So she started to beat the Duff, and Abu Bakr entered while she was beating it. Then 'Ali entered while she was beating it, then 'Uthman entered while she was beating it. Then 'Umar entered, so she put the Duff under her, and sat upon it. So the Messenger of Allah (ماليوساله) said: 'Indeed Ash-Shaitan is afraid of you O 'Umar! I was sitting while she beat it, and then Abu Bakr entered while she was beating it, then 'Ali entered while she was beating it, then 'Uthman entered while she was beating it, then when you entered O 'Umar and she put away the Duff. (Hasan)

Hadith: Al-Adab Al-Mufrad 33:784: Chapter: Singing and Play:

'Abdullah ibn Dinar said, "I went out with 'Abdullah ibn 'Umar to the market. He passed by a small slave-girl who singing and remarked, 'Shaytan. If he had left anyone, he would have left this girl." (Hasan)

Praying on the streets in the west:



Video: Blocking public streets for prayer - islamic style. But why?

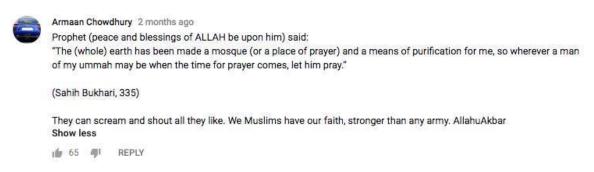
The world famous reformer, Imam Tawhidi <u>explains</u> mentality behind this phenomenon:



Hadith: Sahih Muslim 4:1058: abir b. 'Abdullah al-Ansari reported: The Prophet (مالية) said: (...) the earth has been made sacred and pure and mosque for me, so whenever the time of prayer comes for any one of you he should pray whenever he is

Hadith: Sahih Muslim 4:1060: Hudhaifa reported: The Messenger of Allah (may peace be noon him) said: We have been made to excel (other) people in three (things): Our rows have been made like the rows of the angels and the whole earth has been made a mosque for us, and its dust has been made a purifier for us in case water is not available. And he mentioned another characteristic too Also in: Sahih Bukhari 4:55:585, Ibn Majah 1:4:753, Sahih Bukhari 4:55:636

A muslim (on youtube) addresses the reason why muslims are allowed to pray in the middle of the street:





<u>Video</u> from speakers corner (UK):



This despite that the regulation for the park prohibits collective prayers in the park. Unfortunately the police has not upheld the regulation until recently. Here is the <u>regulation</u>:

"The Royal Parks (TRP) does not permit collective acts of worship or other religious observances in the TRP estate, either in their own right or as part of a demonstration, event or other activity. This includes spoken or sung communal prayers or other events that are primarily religious in focus."

Prisons in the west, a jihadi recruitment place?

Video: Australia prison: "Jailhouse jihad: Violent inmates forcing prison conversions to Islam" (2017) Video: Info about muslim British prison gangs by Sargon of Akkad: "Muslim Prison Gangs" (2018)

Report: CTC: "The Danger of Prison Radicalization in the West" (vol. 2, issue 12, 2009)

Report: "Muslim Prisoners, Radicalization and Rehabilitation in British Prisons" (Journal of Muslim Minority Affairs, vol. 33, issue 3, 2009):

"The paper examines the risk of radicalization in UK prisons and concludes that prison staff must work on building trust with Muslim prisoners and de-radicalization programs must focus on using religion as a means to tackling the problem of radicalization amongst prisoners."



Article: News.com.au: "Jailhouse jihad: Violent inmates forcing prison conversions to Islam" (2017) "SOME of Australia's most dangerous inmates are forcing other prisoners to convert to Islam inside our most secure prison. (...) But it was revealed earlier this year that Islam has become an obsession for the violent inmates who practice the religion inside Supermax. Australia's most secure prison, Supermax is so heavily populated with extremists it is often referred to as "Super Mosque"."

Similar story reported here



Article: "Britain's TERROR ACADEMIES: Warning as 1,000 Muslims at risk of radicalisation in UK jails" (2016)



Article: The Guardian: "Lee Rigby's killer has converted inmates to Islam, court told" (2017)



Article: The independent: "Lee Rigby killer has been converting other prisoners to Islam, say intelligence officials" (2017)



Video: RT: "Jail Extremism: Islamist gangs radicalize inmates in UK prisons" (2013)



Article: The Sun: "Serial killer Peter Sutcliffe is 'preparing to convert to Islam in a bid to protect himself as part of Muslim prison gang" (2016)

"A source told the Daily Star: "HMP Frankland is ruled by gangs and you are either in a white gang, black gang or Asian gang. "If you are a child killer, rapist or a mass murderer, the only gang who are going to let you in are the Muslims but you have to convert to Islam."



Article: Daily Star: "Milly Dowler killer Levi Bellfield 'joined biggest Muslim jail gang to impress terrorists"" (2016)



Article: Mirror: "Dale Cregan targeted by Muslim prison gang who want cop killer to convert" (2013)

"UP to a third of Muslim prisoners have converted to the religion while behind bars. Some are believed to have been bullied into changing faiths. Others, nicknamed "convenience Muslims", have done it to get more time outside of their cells. But many of the 3,000 converts claim Islam's discipline helps them to cope with life inside. Although there are 11,278 Muslims in jail in England and Wales, fewer than 1% are there for terror-related offences. Prison Officers Association general secretary Steve Gillan said: "We're aware some individuals are bullied into conversion. There is evidence of gang culture and a radicalisation of young men."

Great testimonies from the inside:



Article: Evening Standard: "Belmarsh prison: 'The jihadi training camp right in the heart of London'" (2016)

"Soon after I arrived in Belmarsh in 2014, news came through that Mosul in Iraq had fallen to Islamic State and the prison erupted. There were chants of "Allahu Akbar", wild banging on the doors and joyous **shouting of "we are going to take over"** throughout the wing. It was like a big party that went on unchecked for several hours.

I was devastated because I watched how prison officers seemingly took no action, leaving new inmates like myself with the impression that the real people in charge were not the warders, but a terrifying group of radical Islamists known as "the Brothers" or "the Akhi", which is Arabic for brother.

We had around 200 people on our wing, about half of them Muslim, but there was a hard core of 20 "brothers" in for terrorism or terror-related of-fences who were very popular and had enormous influence. They were treated like celebrities by the other inmates and included the guy who in 2007 tried to blow up Glasgow airport.

They were intelligent, well read and soft-spoken and they welcomed me with open arms because, as a fellow Muslim, they thought they could turn me into one of them.

 (\ldots)

Their next step was to drum home their message about Islam and to tell us that we were inside because of the evil system. They would say that the kuffar [a derogatory term for non- Muslims] had been killing our women and children and that our calling was to become "a soldier of peace". They talked about going to fight in Syria and Iraq when they got out and joining the war for a Muslim caliphate (...)

In my second week, on the way to Friday prayers, I said something about showing tolerance to other religions and one of the Akhi, who was in for terrorism, turned to me and said emphatically: "No, there is zero tolerance, they are all kuffar and we have to destroy them." After that he let it be known that I was kuffar and that nobody should greet me or associate with me.

I felt vulnerable because I saw what happened to people branded kuffar. In the cell be-side mine, there were two black Muslims and a Christian and one day there was a lot of petty arguing over a kettle. The next day, the Muslims made up a story about the Christian disrespecting Islam and next thing 25 prisoners stormed his cell and beat him up. He got moved after that. In my cell there were also two black guys who had converted to Islam, and when I was made kuffar, they let it be known that if anybody stormed our cell, they would not protect me. I was scared so I asked to see the imam, but that was another mistake. There are about six imams in Belmarsh and apart from one, who was supportive, the other imams either ignored me or appeared to be sympathetic to the extremists. It was shocking. After that I kept my head down and only left my cell if I had to. All around I witnessed people being radicalised. Instantly you could see the change. They would start to wear their trousers rolled below the knee, something Prophet Muhammad did, they would grow facial hair, they would call each other "Akhi" and they became hyper-aggressive towards anybody not into radical Islam.

(...)

There were so many would-be jihadists in there I felt like an intruder at a jihadi training camp. There were also plenty of moderate Muslim inmates like myself who suffered because we couldn't speak out. I couldn't believe how the flaws in the system effectively support the extremists.

After five months I got moved to Highpoint, a category C men's prison in Suffolk. I was there for the Charlie Hebdo attack in January 2015 and again there were prisoners openly praising the attackers and embracing one an-other, although not as many as in Belmarsh. I complained to a chief prison officer who

said: "We know what's going on but we don't have the funding or staff to do anything about it." Again, the imams were useless. When I told one imam that we were being asked to take on jihad and sought guidance as to what our duties were, he said: "It's not clear-cut. Do whatever you think is right." People took their passivity as a licence to follow jihadism.

(...)

I've decided to speak out, at some danger to myself, because I want to expose the reality of what's going on. The Government has sunk cash into their Prevent programme to tackle radicalisation in the community, but ignored the fact that **the biggest jihadi training camp in the UK is right here in Belmarsh in the heart of London.** It's beyond belief."

Prison described as a war zone:

Article: The Guardian: "England's prisons are war zones. Unless austerity ends, things will get worse" (2017)

"The violence that now pervades our prisons has not only been in the form of prisoner-on-prisoner assaults, there has also been a large rise in the number of assaults on staff, and incidences of prisoner self-harm. The empirical data on these facts is supported by the testimonies of prisoners: I have spoken to those who have described how makeshift weapons have now become a fact of daily prison life; of how gang "turf wars" have become a regular feature of the penal landscape; and how drug dealing and usage are commonplace. (...)

The reduced staffing levels have been attributed to various factors, including failed drives to recruit new officers. However, underpinning this staffing shortage – which has now reached crisis level according to many accounts – is the reduced investment in prisons. As early as 2014, prison governors were ordered to cut annual costs by £149m, and the powerful union the Prison Officers' Association has said that these cost-cutting measures are the primary reason why vulnerable prisoners are now at greater risk."

Article: Clarion Project: "Prison Officials: Muslim Group Prayer Led to Gangs" (2013)

"Oliver testified that allowing the Muslim prisoners to pray in a group led the prisoners to setting up an inmate-led Muslim gang. The gang "shunned" other prisoners, forbidding them from joining the group prayer as well as controlling access to food and laying stake to the "meditation room" being used by leaving their prayer rugs and other religious items to the point of intimidating other faith groups from using the room. Oliver testified that a group of Catholic prisoners gave up trying to use the room. "They said it was the Muslim room," Oliver stated."

Prison race war fears after convicted murderers set up gangs to 'protect' themselves from Muslim inmates

- Death Before Dishonour gang prompted a security warning to governors
- Already concern about conflict between Muslim and non-Muslim convicts
- · Fears anti-Islam gangs could see tensions 'escalating beyond all control'

By RORY TINGLE FOR MAILONLINE

PUBLISHED: 09:19 BST, 13 November 2016 | UPDATED: 15:53 BST, 13 November 2016

Article: Daily Mail: "Prison race war fears after convicted murderers set up gangs to 'protect' themselves from Muslim inmates" (2016)

Video: LBC: "Ex-Prison Officer: 'Islamic Gangs Taking Over UK Jails" (2016)

"A former prison officer tells James O'Brien that Muslim gangs are bringing UK prisons to crisis point in a thought-provoking call."

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important \mathbf{Blue} text = link

Article: Evening Standard: "Islamist extremists 'have taken control of top-security jails" (2016)

Article: Evening Standard: "Maximum security Belmarsh prison is 'like a jihadi training camp,' says former inmate" (2016)

Article: Mirror: "Muslim prison numbers soar as staff warn of Islamic "gang culture" in jails" (2013)

Article: Gatestone: "Britain: Muslim Prison Population Up 200%" (2013)

A man was sent to prison for putting bacon on the door of a mosque, "suddenly" died in prison:

Article: BBC: "Bacon on mosque offender dies in prison" (2016)

Article: Bristol Live: "First official report into death of Kevin 'Bunny' Crehan, who died in Bristol Prison, completed" (2016)

Article: Bristol Live: "Bacon mosque attacker Kevin Crehan died in Bristol Prison after drug overdose"

Grey text = not relevant

Khawarij

Red text = important

Hadith: Ibn Majah 1:1:173: It was narrated that Ibn Awfa said: "The Messenger of Allah said: 'The Khawarij are the dogs of Hell." (Sahih)

Hadith: Sahih Bukhari 9:84:68: I asked Sahl bin Hunaif, "Did you hear the Prophet (ما علي) saying anything about Al-Khawarij?" He said, "I heard him saying while pointing his hand towards Iraq. "There will appear in it (i.e, Iraq) some people who will recite the Qur'an but it will not go beyond their throats, and they will go out from (leave) Islam as an arrow darts through the game's body.'"

Hadith: Abu Dawud 41:4750: Salamah b. Kuhail said: Zaid b. Wahb al-Juhani told us that he was in the army which proceeded to (fight with) the Khawarij in the company of `Ali. (...) (Sahih)

Hadith: an-Nasa'i 5, Book 37, Hadith 4108: it was narrated that Sharik bin Shihab said: "I used to wish that I could meet a man among the Companions of the Prophet [SAW] and ask him about the Khawarij. Then I met Abu Barzah on the day of 'Id, with a number of his companions. I said to him: 'Did you hear the Messenger of Allah [SAW] mention the Khawarij?' He said: 'Yes. I heard the Messenger of Allah [SAW] with my own ears, and saw him with my own eyes. Some wealth was brought to the Messenger of Allah [SAW] and he distributed it to those on his right and on his left, but he did not give anything to those who were behind him. Then a man stood behind him and said: "O Muhammad! You have not been just in your division!" He was a man with black patchy (shaved) hair, wearing two white garments. So Allah's Messenger [SAW] became very angry and said: "By Allah! You will not find a man after me who is more just than me." Then he said: "A people will come at the end of time; as if he is one of them, reciting the Qur'an without it passing beyond their throats. They will go through Islam just as the arrow goes through the target. Their distinction will be shaving. They will not cease to appear until the last of them comes with Al-Masih Ad-Dajjal. So when you meet them, then kill them, they are the worst of created beings." (Hasan)

Hadith: Abu Dawud 41:4750: Chapter: Fighting Against The Khawarij: Salamah b. Kuhail said: Zaid b. Wahb al-Juhani told us that he was in the army which proceeded to (fight with) the Khawarij in the company of `Ali.

ISIS doesn't fulfill the criteria of the Khawarij (extremists prophesied by Muhammad):

Hadith: Sahih Bukhari 4:55:558: (...) the Prophet (علم said, "Among the off-spring of this man will be some who will recite the Qur'an but the Qur'an will not reach beyond their throats (i.e. they will recite like parrots and will not understand it nor act on it), and they will renegade from the religion as an arrow goes through the game's body. They will kill the Muslims but will not disturb the idolaters. If I should live up to their time' I will kill them as the people of 'Ad were killed (i.e. I will kill all of them).

Hadith: Sahih Bukhari 9:93:651: Narrated Abu Sa'id Al-Khudri: The Prophet (معلوله) said, "There will emerge from the East some people who will recite the Qur'an but it will not exceed their throats and who will go out of (renounce) the religion (Islam) as an arrow passes through the game, and they will never come back to it unless the arrow, comes back to the middle of the bow (by itself) (i.e., impossible). The people asked, "What will their signs be?" He said, "Their sign will be the habit of shaving (of their beards and their heads). (Fath-ul-Bari, Page 322, Vol. 17th)

Hadith: Abu Dawud 41:4747: Narrated AbuSa'id al-Khudri; Anas ibn Malik: The Prophet (علموسلة) said: Soon there will appear disagreement and dissension in my people; there will be people who will be good in speech and bad in work. They recite the Qur'an, but it does not pass their collar-bones. They will swerve from the religion as an animal goes through the animal shot at. They will not return to it till the arrow comes back to its notch. They are worst of the people and animals. Happy is the one who kills them and they kill him. They call to the book of Allah, but they have nothing to do with it. He who fights against them will be nearer to Allah than them (the rest of the people). The people asked: What is their sign? He replied: They shave the head. (Sahih)



ISIS has long hair Like Muhammad:

Hadith: an-Nasa'i 6:48:5056: It was narrated that Anas said: "The hair of the Prophet [SAW] was wavy, neither curly nor straight, and (hung down) between his ears and his shoulders." (Sahih)



Hadith: Sahih Bukhari

4:56:751: Narrated Al-Bara: The Prophet (مالية) was of moderate height having broad shoulders (long) hair reaching his ear-lobes. Once I saw him in a red cloak and I had never seen a more handsome than him."

Is Islam growing because of conversions?

Lesson number one in critical thinking: *truth/facts is not measured by how popular an idea is*.

Otherwise, the earth would be flat - since that was the mainstream understanding a few centuries ago.

Article Pew Research Study: The share of Americans who leave Islam is offset by those who become Muslim (2018):

(...) unlike some other faiths, Islam gains about as many converts as it loses. About a quarter of adults who were raised Muslim (23%) no longer identify as members of the faith, roughly on par with the share of Americans who were raised Christian and no longer identify with Christianity (22%), according to a new analysis of the 2014 Religious Landscape Study. But while the share of American Muslim adults who are converts to Islam also is about one-quarter (23%) (...)

A popular myth is that Islam must be great or true since it's the "the fastest growing religion". According to Pew Research Center, the main reason for Islam's growth is:

1. High birth rate:

"The main reasons for Islam's growth ultimately involve simple demographics. To begin with, Muslims have more children than members of the seven other major religious groups analyzed in the study. Each Muslim woman has an average of 3.1 children, significantly above the next-highest group (Christians at 2.7) and the average of all non-Muslims (2.3). In all major regions where there is a sizable Muslim population, Muslim fertility exceeds non-Muslim fertility.

The growth of the Muslim population also is helped by the fact that Muslims have the youngest median age (24 in 2015) of all major religious groups, more than seven years younger than the median age of non-Muslims (32).

Meanwhile, religious switching – which is expected to hinder the growth Christians by an estimated 72 million between 2015 and 2060 – is not expected to have a negative net impact on Muslim population growth." (Source: here, 2015)

"Among the world's major religious groups, Muslims have the highest Total Fertility Rate as of 2010-2015, a global average of 3.1 children per woman. This is one of the main reasons why the Muslim population is expected to grow not only in absolute numbers but also in relative terms — as a percentage of all the people in the world — in the decades to come." (Source: here or full report here, page 25, 2015)

"There are two major factors behind the rapid projected growth of Islam, and both involve simple demographics. For one, Muslims have more children than members of other religious groups. Around the world, each Muslim woman has an average of 2.9 children, compared with 2.2 for all other groups combined.

Muslims are also the youngest (median age of 24 years old in 2015) of all major religious groups, seven years younger than the median age of non-Muslims. As a result, a larger share of Muslims already are, or will soon be, at the point in their lives when they begin having children. This, combined with high fertility rates, will fuel Muslim population growth.

While it does not change the global population, migration is helping to increase the Muslim population in some regions, including North America and Europe." (Source: here, 2017)

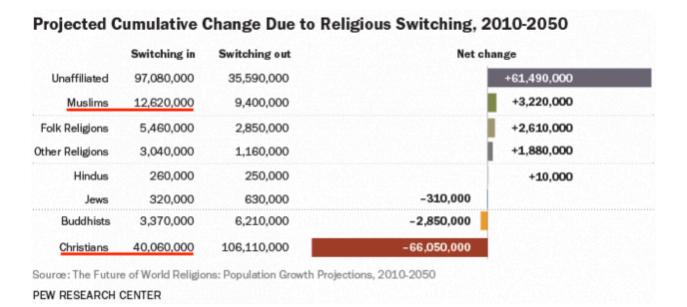
2. Limitation in religious switching due death penalty for leaving Islam according to sharia islamic law:

"The projected size of religious groups in the Middle East-North Africa region in 2050 did not change appreciably whether or not switching was included in the projection models. Survey data from select

countries – including Egypt, Iraq and Tunisia – indicate that changes in religious identity are rare in the region. A Pew Research Center analysis found that, as of 2012, more than half of the countries in the Middle East and North Africa have laws banning apostasy (the act of abandoning one's faith), in some cases carrying the death penalty as punishment. Such laws are less common in other regions." (Source: here or full report here, page 156, 2015)

"This analysis of religious switching draws on surveys in 19 countries where Muslims constitute a majority of the population. Generally, however, there are few reports of people disaffiliating from Islam in these countries. One reason for this may be the social and legal repercussions associated with disaffiliation in many Muslim-majority countries, up to and including the death penalty for apostasy. It is possible that in the future, these societies could allow for greater freedom to religiously disa liate. The demographic projections in this report do not seek to predict the likelihood of such changes in political and social dynamics, or to model what the consequences might be." (Source: here or full report here, page 182, 2015)

When it comes to conversion rate, what place in the hierarchy does Islam hold? (Unaffiliated: atheists, agnostics, belief in God without a religion etc.)



Picture

Pew Research Center (webpage):

"Future of world religions: Population Growth Projections, 2010-2050: Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population (2015, page 42)

Hadith: Abu Dawud 41:4580: Abu 'Amir al-Hawdhani said: Mu'awiyah b. Abi Sufiyan stood among us and said: Beware! The Apostle of Allah (علياله) stood among us and said: Beware! The people of the Book before were split up into seventy two sects, and this community will be split into seventy three: seventy two of them will go to Hell and one of them will go to Paradise, and it is the majority group. (Hasan)

Hadith: Abu Dawud 41:4579: Narrated Abu Hurayrah: The Prophet (مليالله) said: The Jews were split up into seventy-one or seventy-two sects; and the Christians were split up into seventy one or seventy-two sects; and my community will be split up into seventy-three sects. (Hasan Sahih)

Hadith: Tirmidhi 5:38:2641: Narrated 'Abdullah bin 'Amr: that the Messenger of Allah (مالية) said: "What befell the children of Isra'il will befall my Ummah, step by step, such that if there was one who had intercourse with his mother in the open, then there would be someone from my Ummah who would do that. Indeed the children of Isra'il split into seventy-two sects, and my Ummah will split into seventy-three sects. All of them are in the Fire Except one sect." He said: "And which is it O Messenger of Allah?" He said: "What I am upon and my Companions."

Conversion rate by gender:

Projected Cumulative Change Due to Religious Switching, 2010-2050



Pew Research Center: Future of world religions: Population Growth Projections, 2010-2050: Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population (page 42, 2015)

Whenever it is beneficial then you often hear that Islam is the fastest growing religion and therefore it must be true. But when it is not beneficial then you will hear that "that is not real islam" or "they are not real muslim".





Islam: The World's Fastest-Growing Religion (David Wood)

Source for this video

High birth rate as a method to gain power for conquest

Article: Washington Times: "New World Order: Muslims to be majority in Europe within two generations" (2017)

Article: The Telegraph: "Muslim Europe: the demographic time bomb transforming our continent" (2009)

Article: The Guardian: "Muslim population in some EU countries could triple, says report" (2017)

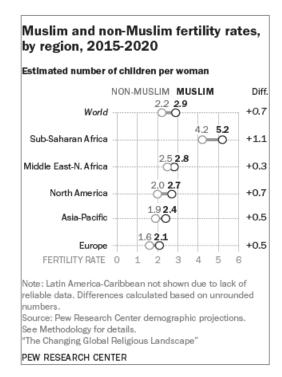
Article: RT: "Muslim population in Europe set to grow even with 'zero migration' – study" (2017)

Study: Pew Research Center: Europe's Growing Muslim Population (2017), or PDF here (page 4, 8, 9, 10)

Blogpost: Europeanpost: "Mohamed one of the most popular names for baby boys in Europe" (2016)

Hadith: Abu Dawud 11:2045: Narrated Ma'qil ibn Yasar: A man came to the Prophet (ماليه الله) and said: I have found a woman of rank and beauty, but she does not give birth to children. Should I marry her? He said: No. He came again to him, but he prohibited him. He came to him third time, and he (the Prophet) said: Marry women who are loving and very prolific, for I shall outnumber the peoples by you. (Sahih)

Hadith: an-Nasa'i: 4:35:3887: It was narrated from Abu Hurairah, who attributed it to the Prophet: "Sulaiman said: 'I will certainly go around to <u>ninety women</u> tonight, each of whom will bear a child who will fight in the cause of Allah.' It was said to him: 'Say: If Allah wills' but he did not say it. He went around to them but none of them bore a child except for one woman who bore half a person." The Messenger of Allah said: "If he had said: 'If Allah wills,' he would not have broken his vow, and this would have been a means to help him to get what he wanted." (Sahih)



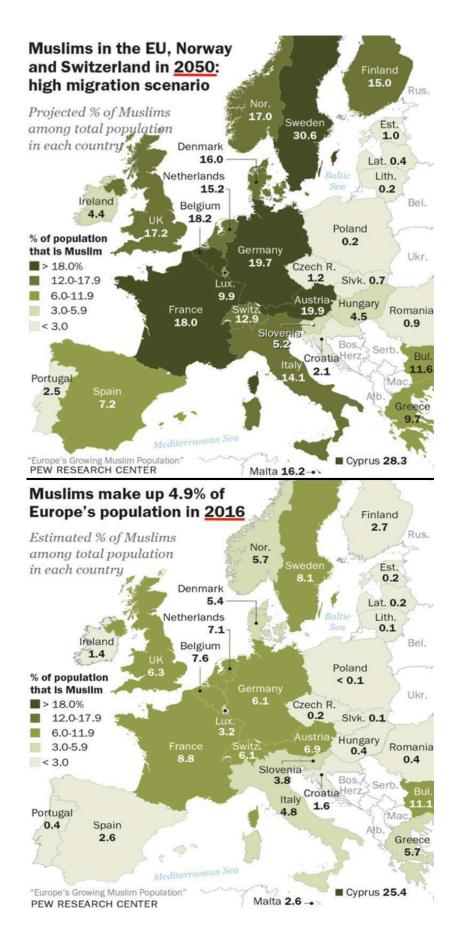
Pew Research: "Why Muslims are the world's

fastest-growing religious group" (2017)



Article: Telegraph: Erdogan calls on Turkish families in Europe to have five children to protect against injustices Article: Hurriyet daily news: "Three children not enough, have five: Erdogan to Turks in EU" (2017)

Article: RT News: 'You are the future of Europe': Erdogan urges Turks in EU to have at least 5 kids (2017)



Study: Europe's Growing Muslim Population (2017), by Pew Research Study, or PDF here (page. 4, 8, 9, 10)

Documentary: The Third Jihad: Radical Islam's Vision for America (min 40:45-43:32):











'Exercise our Weapons of Mass Reproduction': Muslim psychologist and ABC religion writer says 'brothers and sisters in Islam' should have kids so religion can overtake Christianity





Dear brothers and sisters in Islam,

We need not do anything except exercise our Weapons of Mass Reproduction (WMR) The most non-violent approach of taking over the No.1 spot through love-making $\ensuremath{\mathfrak{U}}$

Takbir! #creepingsharia 😜

Article: Mail Online: Muslim psychologist & ABC religion writer

Despite the growth of Islam, it will split up in 72 sects. All goes to hell except one group:

(2017)

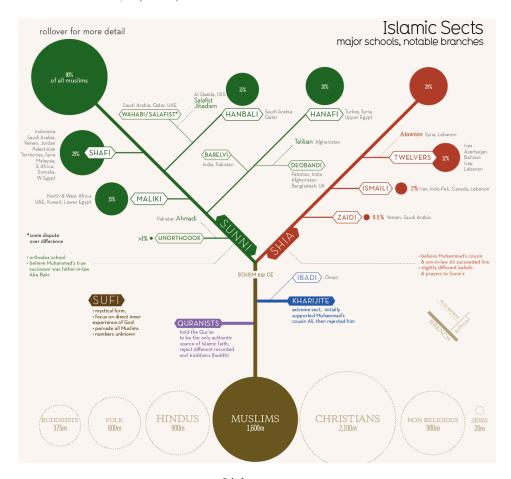
Hadith: Sahih Muslim 1:271: It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (ﷺ) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

Hadith: Sahih Muslim 1:271:_ It is narrated on the authority of Ibn 'Umar ('Abdullah b. 'Umar) that the Messenger of Allah (b) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

Hadith: Sahih Muslim 1:272: It is narrated on the authority of Abu Huraira that the Messenger of Allah (said: Verily the faith would recede to Medina just as the serpent crawls back into its hole.

Hadith: Ibn Majah 5:36:3993: It was narrated from Anas bin Malik that the Messenger of Allah (عَلَيْ وَاللّٰهِ) said: 'The Children of Israel split into seventy-one sects, and my nation will split into seventy-two, all of which will be in Hell apart from one, which is the main body." (Sahih)

Hadith: Ibn Majah 5:36:3992: It was narrated from 'Awf bin Malik that the Messenger of Allah(علوه الله) said: "The Jews split into seventy-one sects, one of which will be in Paradise and seventy in Hell. The Christians split into seventy-two sects, seventy-one of which will be in Hell and one in Paradise. I swear by the One Whose Hand is the soul of Muhammad, my nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: "O Messenger of Allah, who are they?" He said: "The main body." (Hasan) Also in: Hadith: Abu Dawud 41:4580



Link: picture

Pew Research article (2018): (...) unlike some other faiths, Islam gains about as many converts as it loses. About a quarter of adults who were raised Muslim (23%) no longer identify as members of the faith, roughly on par with the share of Americans who were raised Christian and no longer identify with Christianity (22%), according to a new analysis of the 2014 Religious Landscape Study. But while the share of American Muslim adults who are converts to Islam also is about one-quarter (23%) (...)

How/when was the Quran put together

There should be 7 Quran versions in 7 dialects. Where are they today?

Hadith: Sahih Muslim 4:1789: Allah has commanded you to recite the Qur'an to your people in seven dialects and in whichever dialect they would recite, they would be right.

Hadith: Sahih Bukhari 4:54:442: Narrated Ibn `Abbas: Allah's Messenger (مالوسله) said, "Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways."

Hadith: Sahih Muslim 4:1789: Ubayy b. Ka'b reported that the Messenger of Allah (مَا الله عليه) was near the tank of Banu Ghifar that Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects and in whichever dialect they would recite, they would be right.

Hadith: Sahih Bukhari 6:61:510: Uthman said to the three Quraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so

Hadith: Sahih Bukhari 6:61:507: Narrated Anas bin Malik: (The Caliph `Uthman ordered Zaid bin Thabit, Sa`id bin Al-As, `Abdullah bin Az-Zubair and `Abdur- Rahman bin Al-Harith bin Hisham to write the Qur'an in the form of a book (Mushafs) and said to them. "In case you disagree with Zaid bin Thabit (Al-Ansari) regarding any dialectic Arabic utterance of the Qur'an, then write it in the dialect of Quraish, for the Qur'an was revealed in this dialect." So they did it.

Hadith: Sahih Muslim 4:1789: Ubayy b. Ka'b reported that the Messenger of Allah (علي المواقع) was near the tank of Banu Ghifar that Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this he (the Holy prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right.

The process:

Hadith: Sahih Bukhari 6:61:509 - Chapter title: The collection of the Our'an:

Narrated Zaid bin Thabit: Abu Bakr As-Siddiq sent for me when the people of Yamama had been killed (i.e., a number of the Prophet's Companions who fought against Musailima). (I went to him) and found Umar bin Al- Khattab sitting with him. Abu Bakr then said (to me), "Umar has come to me and said: "Casualties (great lost) were heavy among the Qurra' of the Qur'an (i.e. those who knew the Qur'an by heart) on the day of the Battle of Yamama, and I am afraid that more heavy casualties may take place among the Qurra' on other battlefields, whereby a large part of the Qur'an may be lost. Therefore I suggest, you (Abu Bakr) order that the Qur'an be collected." I said to 'Umar, "How can

Grey text = not relevant

you do something which Allah's Apostle did not do?" 'Umar said, "By Allah, that is a good project." good in the idea which 'Umar had realized." Then Abu Bakr said (to me). 'You are a wise young man and we do not have any suspicion about you, and you used to write the Divine Inspiration for Allah's Messenger (). So you should search for (the fragmentary scripts of) the Qur'an and collect it in one book." By Allah If they had ordered me to shift one of the mountains, it would not have been heavier for me than this ordering me to collect the Qur'an. Then I said to Abu Bakr, "How will you do chests of Abu Bakr and 'Umar. So I started looking for the Qur'an and collecting it from (what was written on) palme stalks, thin white stones and also from the men who knew it by heart, till I found the last Verse of Surat at-Tauba (Repentance) with Abi Khuzaima Al-Ansari, and I did not find it with anybody other than him. The Verse is: 'Verily there has come unto you an Apostle (Muhammad) from amongst yourselves. It grieves him that you should receive any injury or difficulty..(till the end of

Red text = important

Hadith: Sahih Bukhari 6:61:510: Narrated Anas bin Malik: Hudhaifa bin Al-Yaman came to Uthman at Adharbijan. Hudhaifa was afraid of their (the people of Sham and Iraq) differences in the recitation of the Qur'an, so he said to 'Uthman, "O chief of the Believers! Save this nation before they differ about the Book (Quran) as Jews and the Christians did before." So 'Uthman sent a message to Hafsa saying, return the manuscripts to you." Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin AzZubair, Said bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies. Uthman said to the three Ouraishi men, "In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of Quraish, the Qur'an was revealed in their tongue." They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

According to Muhammad, Quran should be learned from 4 people that knew it best. But *Ubai* was excluded:

Hadith: Sahih Bukhari 6:61:521: the Prophet () saying, 'Take (learn) the Qur'an from four: Abdullah bin **Masud, Salim, Mu`adh** and **Ubai** bin Ka`b.'

Hadith: Sahih al-Bukhari 6:61:527: Narrated Ibn `Abbas; `Umar said, Ubai was the best of us in the recitation (of the Qur'an) yet we leave some of what he recites.

Hadith: Ibn Majah 1:1:154: It was narrated from Anas bin Malik that: The Messenger of Allah said: The 'Ali bin Abu Talib; the best in reciting the Book of Allah is Ubayy bin Ka'b; the most knowledgeable of what is lawful and unlawful is Mu'adh bin Jabal; and the most knowledgeable of the rules of inheritance But when Muhammad died, the wrong people got the responsibility to collect the scripture (Zaid bin Thabit):

Sahih Bukhari 6:61:507: The Caliph 'Uthman ordered Zaid bin Thabit, Said bin Al-As, Abdullah bin Az-Zubair and Abdur-Rahman bin Al-Harith bin Hisham to write the Quran in the form of a book

Sahih Bukhari 61:511: Narrated Zaid bin Thabit: Abu Bakr sent for me and said, "You used to write the Divine Revelations for Allah's Apostle: So you should search for (the Qur'an and collect) it."

Tirmidhi 5:44:3104: Az-Zuhri said: "Kharijah bin Zaid [bin Thabit] narrated to me that Zaid bin Thabit said: 'I missed an Ayah of Surat Al-Ahzab that I heard the Messenger of Allah (علي الله علي) reciting: Among obligations, and some of them are still waiting (33:23) - so I searched for it and found it with Khuzaimah bin Thabit, or Abu Khuzaimah, so I put it in its Surah.'" (Sahih)

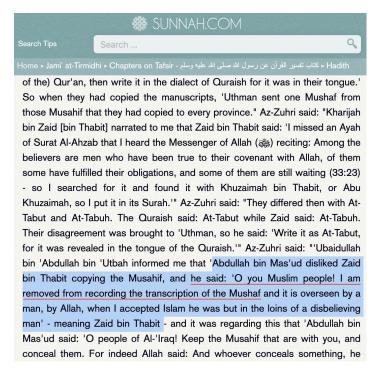
Zaid bin Thabit is not trustworthy sayid Mas'ud (one of the 4 that should teach the Quran according to prophet) about the one handed the responsibility to collect the Quran after Muhammed's death:

Hadith: Tirmidhi 5:44:3104 (page 414 in PDF version)

(...) Az-Zuhri said: "'Ubaidullah bin 'Abdullah bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musahif, and he said: 'O you Muslims people! Avoid copying the Mushaf and the recitation of this man. By Allah! When I accepted Islam he was but in the loins of a disbelieving meaning Zaid bin Thabit - and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-'Iraq! Keep the Musahif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement. So meet Allah with the Musahif.

Az-Zuhri said: "It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allah (عليه وسلم) disliked that view of Ibn Mas'ud."(Sahih)

They try to hide this disaster in the english translation on Sunnah.com with the books version (PDF) Compare the two screenshots below yourself: https://sunnah.com/urn/641130



Tirmidhi 5:44:3104 (page 414 in PDF version):

Chapters On The Tafsīr Of Qur'ān

أبواب تفسير الفزآن

414

some of them are still waiting.^[1] - so I searched for it and found it with Khuzaimah bin Thābit, or Abū Khuzaimah, so I put it in its Sūrah."

Az-Zuhrī said: "They differed then with At-Tābūt and At-Tābūh. The Quraish said: At-Tābūt while Zaid said: At-Tābūh. Their disagreement was brought to 'Uthmān, so he said: Write it as At-Tābūt, for it was revealed in the tongue of the Quraish."

Az-Zuhrī said: "'Ubaidullāh bin 'Abdullāh bin 'Utbah informed me that 'Abdullah bin Mas'ud disliked Zaid bin Thabit copying the Musāhif, and he said: 'O you Muslim people! Avoid copying the Mushaf and recitation of this man. By Allah! When I accepted Islam he was but in the loins of a disbelieving man' - meaning Zaid bin Thabit - and it was regarding this that 'Abdullah bin Mas'ud said: 'O people of Al-'Iraq! Keep the Musāhif that are with you, and conceal them. For indeed Allah said: And whoever conceals something, he shall come with what he concealed on the Day of Judgement. [2] So meet Allah with the Musāhif."

Az-Zuhrī said: "It was conveyed to me that some men among the most virtuous of the Companions of the Messenger of Allāh & disliked that view of Ibn Mas'ūd." (Ṣaḥīḥ) وَالتَّابُوهِ، فَقَالَ الْقُرَشِيُّونَ: التَّابُوتُ، وقَالَ زَيْدٌ: التَّابُوهُ، فَرُفِعَ اخْتِلَافُهُمْ إِلَى عُشْمَانَ، فَقَالَ: اكْتُبُوهُ التَّابُوتَ، فَإِنَّهُ نَزَلَ بِلِسَانِ قُرَيْش.

قَالَ الزُّهْرِيُّ: فَأَخْبَرَنِي عُبَيْدُ اللهِ بْنُ عَبْدِ اللهِ بْنُ عَبْدِ اللهِ بْنِ عُبَيْدُ اللهِ بْنَ مَسْعُودٍ كَرِهَ لِزَيْدِ اللهِ بْنَ مَسْعُودٍ كَرِهَ لِزَيْدِ اللهِ بْنَ مَسْعُودٍ كَرِهَ لِزَيْدِ البُنِ ثَابِتِ نَسْخَ المَصَاحِفِ، وَقَالَ: يَا مَعْشَرَ المُسْلِمِينَ أُعْزَلُ عَنْ نَسْخِ كِتَابَةِ المُصْحَفِ وَيَتَوَلَّاهَا رَجُلٌ، وَاللهِ لَقَدْ أَسْلَمْتُ وَإِنَّهُ لَفِي صُلْبِ رَجُلٍ كَافِرٍ - يُريدُ زَيْدَ بْنَ ثَابِتِ - وَلِذَلِكَ قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: يَا أَهْلَ وَلِذَلِكَ قَالَ عَبْدُ اللهِ بْنُ مَسْعُودٍ: يَا أَهْلَ الْعِرَاقِ الْحَمَا فِقَ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِي عِنْدَكُمْ وَعُلُوهَا، فَإِنَّ الله يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِي عِنْدَكُمْ فَلُ يَوْمَ الْقِيكَمَةً ﴾ [آل عمران: ١٦١] فَالْقُوا المَصَاحِفِ اللهِ بَالمَصَاحِفِ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِي بِمَا فَلُولًا اللهُ يَلُولُ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِ بِمَا عَلْمُ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِي عَنْدَكُمْ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ يَأْتِ إِنَا الْمُصَاحِفِ اللهُ بِلَامَ عَبْدُ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ اللهِ يَالَونُ اللهُ يَالُولُ اللهِ يَقُولُ: ﴿ وَمَن يَعْلُلُ اللّهِ يَالُولُ اللهُ بَالمَصَاحِفِ .

قَالَ الزُّهْرِيُّ: فَبَلَغَنِي أَنَّ ذَلِكَ كَرِهَ مِنْ مَقَالَةِ ابْنِ مَسْعُودٍ رِجَالٌ مِنْ أَفَاضِلِ أَصْحَابٍ رَسُولِ اللهِ ﷺ.

[قَالَ أَبُو عِيسَى:] لهٰذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، وَهُوَ حَدِيثُ الزُّهْرِيِّ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

^[1] Al-Ahzāb 33:23.

^[2] Āl 'Imrān 3:161.

Once Muhammed passed away, his companions disagreed on the content of the Quran:

Hadith: Sahih Bukhari 6:60:468: Narrated Ibrahim: The companions of `Abdullah (bin Mas`ud) came to Abu Darda', (and before they arrived at his home), he looked for them and found them. Then he asked them,: 'Who among you can recite (Qur'an) as `Abdullah recites it?" They replied, "All of us." He asked, "Who among you knows it by heart?" They pointed at 'Alqama. Then he asked Alqama. "How did you hear `Abdullah bin Mas`ud reciting Surat Al-Lail (The Night)?" Alqama recited: 'By the male and the female.' Abu Ad-Darda said, "I testify that I heard me Prophet reciting it likewise, but these people want me to recite it:-- 'And by Him Who created male and female.' but by Allah, I will not follow them."

The Quran challenge, Allah promised to protect the Quran so that it maintain perfection:

Quran 17:88: Say: "If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another."

Quran 2:23: And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad صلى الله عليه وسلم), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful.

Quran 15:9: Verily, We, it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it (from corruption).

Quran 18:27: And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words, and thou wilt find no refuge beside Him.

Quran 4:82: Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions.

Quran 27:1: These are the verses of the Qur'an and a clear Book

Quran 12:1: These are the verses of the clear Book.

Quran 24:46: Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

No Quranic verse is allowed to be erased from the Quran:

Tafsir Quran 2:206 (explanation, interpretation, commentary of the Quran by Ibn Abbas): We do not erase a verse that was acted upon before and which is now not acted upon

3 verses are missing from the Quran, 10 suckling, 5 suckling, verses of stoning:

Breast suckling:

Hadith: Ibn Majah 3:9:1944: It was narrated that 'Aishah said: "The Verse of stoning and of breastfeeding an adult ten times was revealed(1), and the paper was with me under my pillow. When the Messenger of Allah died, we were preoccupied with his death, and a tame sheep came in and ate it."

Hadith: Sahih Muslim 8:3421: 'A'isha (Allah be pleased with, her) reported that it had been revealed in the Holy Qur'an that ten clear sucklings make the marriage unlawful, then it was abrogated (and substituted) by five sucklings and Allah's Apostle (ماليك died and it was before that time (found) in the Holy Qur'an (and recited by the Muslims).

Hadith: Sahih Muslim 8:3422: 'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

Hadith: an-Nasa'i 4:26:3309: It was narrated that 'Aishah said: "One of the things that Allah, the Mighty and Sublime, revealed" -(one of the narrators) Al-Harith said (in his narration): "One of the things that were revealed in the Our'an"- "was that ten known breast-feedings make marriage prohibited, then that was abrogated and changed to five known breast-feedings. Then the Messenger of Allah passed away when this was something that was still being recited in the Qur'an." (Sahih)

Hadith: Sahih Muslim 8:3422: Chapter: Becoming Mahram (someone you can not marry) is established by Five Breastfeedings:

'Amra reported that she heard 'A'isha (Allah he pleased with her) discussing fosterage which (makes marriage) unlawful; and she ('A'isha) said: There was revealed in the Holy Qur'an ten clear sucklings, and then five clear (sucklings).

Stoning:

Hadith: Abu Dawud 39:4404: 'Abd Allah b. 'Abbas said: 'Umar b. al-Khattab gave an address saying: Allah sent Muhammad (مُسْمِلُكُ) with truth and sent down the Books of him, and the verse of stoning was included in what He sent down to him. We read it and memorized it. The Messenger of Allah (مناولك) had people stoned to death and we have done it also since his death. I am afraid the people might say with the passage of time: We do not find the verse of stoning in the Books of Allah, and thus they stray by abandoning a duty which Allah had received. Stoning is a duty laid down (by Allah) for married men and women who commit fornication when proof is established, or if there is pregnancy, or a confession. I swear by Allah, had it not been so that the people might say: 'Umar made an addition to Allah's Book, I would have written it (there).

stoned, Abu Bakr stoned, and I stoned. If I didn't dislike that I add to the Book of Allah, I would have written it in the Mushaf, for I fear that there will come a people and they will not find it in the Book of Allah, so they will disbelieve in it."

Hadith: Ibn Majah 3:20:2553: It was narrated from Ibn'Abbas that 'Umar bin Khattab said: "I fear that after a long time has passed, some will say: 'I do not find (the sentence of) stoning in the Book of Allah (عَدُولِللهِ),' and they will go astray by abandoning one of the obligations enjoined by Allah (SWT). Rather stoning is a must if a man is married (or previously married) and proof is established, or if pregnancy results or if he admits it. I have read it (in the Ouran). "And if an old man and an old woman commit adultery, stone them both." The Messenger of Allah (stoned (adulterers) and we stoned (them) after him.' " (Sahih)

Hadith: Sahih Bukhari 8:82:816: Narrated Ibn `Abbas: `Umar said, "I am afraid that after a long time has passed, people may say, "We do not find the Verses of the Rajam (stoning to death) in the Holy Book," and consequently they may go astray by leaving an obligation that Allah has revealed. Lo! I confirm that the penalty of Rajam be inflicted on him who commits added, "Surely Allah's Messenger (carried out the penalty of Rajam (stoning to death), Also in: Hadith: Tirmidhi 3:15:1432 and so did we after him."

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 684:

God sent Muhammad and sent down the scripture to him. Part of what he sent down was the passage on stoning; we read it, we were taught it, and we heeded it. The apostle stoned (adulterers) and we stoned them after him. I fear that in time to come men will say that they God has sent down. Verily stoning in the book of God is a penalty laid on married men and women who commit adultery, if proof stands or pregnancy is clear or confession is made.

Quran 6:151: (...) come not near to Al-Fawahish (shameful sins, illegal sexual intercourse, etc.) whether committed openly or secretly, and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may

Tafsir Quran 6:151 (explanation, interpretation, commentary of the Quran by Ibn Abbas):

fornication (whether open) i.e. open fornication (or concealed) taking lovers in secret. (And that ye slay not the life which Allah hath made sacred, save (except) in the course of justice) as a result of cases such as retaliation, stoning, apostasy. (This He hath commanded you) in the Our'an, (in order that you may discern) His command and divine Oneness.

It was not easy to remember the whole Quran in your memory:

Hadith: Sahih Muslim 5:2286: Abu Harb b. Abu al-Aswad reported on the authority of his father that Abu Musa al-Ash'ari sent for the reciters of Basra. They came to him and they were three hundred in number. They recited the Qur'an and he said: You are the best among the inhabitants of Basra, for you are the reciters among them. So continue to recite it. (But bear in mind) that your reciting for a long time may not harden your hearts as were hardened the hearts of those before you. We used to recite a surah which resembled in length and severity to (Surah) Bara'at. I have, however, forgotten it with the exception of this which I remember out of it:" If there were two valleys full of riches, for the son of Adam, he used so recite a surah which resembled one of the surahs of Musabbihat, and I have forgotten it, but remember (this much) out of it:" Oh people who believe, why do you say that which you do not practise'

Here is some questionable events linked to the collection of Quranic verses:

Hadith: Sahih Bukhari 3:47:755: Narrated 'Urwa from 'Aisha: Allah's Apostle (...). He then said to her, "Do not hurt me regarding Aisha, as the Divine Inspirations do not come to me on any of the beds except that of Aisha."

Hadith: an-Nasa'i 4:36:3401: It was narrated that 'Aishah said: "The Messenger of Allah said: 'O Umm Salamah, do not bother me about 'Aishah, for by Allah, the Revelation has never come to me under the blanket of any of you apart from her.""

al-Tabari vol. 7, page 7: A'ishah (...) Inspiration came to him when he and I were in a single blanket

Hadith: Sahih Bukhari 8:3453: A'isha (Allah be pleased with her) reported: I felt jealous of the women who offered themselves to Allah's Messenger (عليك) and said: Then when Allah, the Exalted and Glorious, revealed this: "You may defer any one of them you wish, and take to yourself any you wish; and if you desire any you have set aside (no sin is chargeable to you)", I ('A'isha.) said: It seems to me that your Lord hastens to satisfy your desire.

Hadith: Sahih Bukhari 6:61:510: Narrated Anas bin Malik: (...) They did so, and when they had written many copies, 'Uthman returned the original manuscripts to Hafsa. 'Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt.

Hadith: Sahih Bukhari 7:70:573: When Allah's Messenger (مَوْسِيَّة) was on his death-bed and in the house there were some people among whom was `Umar bin Al-Khattab, the Prophet (ماليالية) said, "Come, let me write for you a statement after which you will not go astray." `Umar said, "The Prophet () is seriously ill and you have the Qur'an; so the Book of Allah is enough for us." The people present in the before the Prophet, Allah's Messenger (said, "Go away!" Narrated 'Ubaidullah: Ibn `Abbas used to say, "It was very unfortunate that Allah's Messenger (was prevented from writing that statement for them because of their disagreement and noise." Another verse interesting

Abdullah ibn Abu Sarh, wrote down Quranic verses for prophet Muhammad. Below you can read that he left Islam and claimed that prophet Muhammad had no idea what was really written down. He also got persecuted for it:

Hadith: Sahih Bukhari 4:56:814: There was a Christian who embraced Islam and read Surat-al-Bagara and Al-'Imran, and he used to write (the revelations) (the Ouran) for the Prophet. Later on he returned to Christianity again and he used to say: "Muhammad knows nothing but what I have written for

Also: Hadith: Abu Dawud 14:2677, Abu Dawud 14:2578 Abu Dawud 43:4346 an-Nasa'i 5:37:4072, Abu-Dawud 39:4345

Hadith: Abu-Dawud 39:4345: Abdullah ibn AbuSarh used to write (the revelation) (the Quran) for the Messenger of Allah (Satan made him slip, and he joined the infidels (left Islam). The Messenger of Allah (commanded to kill him on the day of Conquest (of Mecca). Uthman ibn Affan (3rd caliph) sought protection for him. The Messenger of Allah () gave him protection. Also: Hadith: Abu Dawud 14:2677, Abu Dawud 14:2578 Abu Dawud 43:4346 an-Nasa'i 5:37:4072

"The Life of Muhammad", Ibn Ishaq's Sira Rasul Allah, page 550:

The apostle had instructed his commanders when they entered Mecca only to fight those who resisted them, except a small number who were to be killed even if they were found beneath the curtains of the Ka'ba. Among them was 'Abdullah b. Sa'd, brother of the B. 'Amir b. Lu'ayy. The reason he ordered him to be killed was that he had been a Muslim and used to write down revelation (Quran); then he apostatized (left Islam) and returned to Quraysh and fled to 'Uthman b. 'Affan (3rd caliph) whose foster-brother he was; The latter hid him until he brought him to the apostle after the situation in Mecca was tranquil (calm), and asked that he might be granted immunity. They allege that the apostle remained silent for a long time till finally he said yes. When Uthman had left he said to his companions who were sitting around him, 'I kept silent so that one of you might get up and strike off his head!' One of the said, 'Then why didn't you give me a sign, O apostle of God? He answered that a prophet does not kill by pointing.

Quran 6:93: And who can be more unjust than he who invents a lie against Allah, or says: "A revelation has come to me" whereas no revelation has come to him in anything; and who says, "I will reveal the like of what Allah has revealed."

Tafsir Quran 6:93 (explanation, interpretation, commentary of the Quran by Ibn Abbas): the liar; (and who saith: I will reveal the like of that which Allah hath revealed) I will say the like of what Muhammad (pbuh) is saying: this is 'Abdullah Ibn Sa'd Ibn Abi Sarh.

Tafsir Quran 6:93 (explanation, interpretation, commentary of the Quran by Asbab Al-Nuzul by Al-Wahidi): (...) 'Abd Allah ibn Sa'd ibn Abi Sarh. This man had declared his faith in Islam and so the Messenger of Allah, Allah bless him and give him peace, called him one day to write something for him. When the verses (Quran) regarding the believers were revealed (Verily, We created man from a product of wet earth...) [23:12-14], the Prophet dictated them to him. (...) At that point, doubt crept into 'Abd Allah. He said: "If Muhammad is truthful, then I was inspired just as he was; and if he is lying, I have uttered exactly what he did utter". Hence Allah's words (and who saith: I will reveal the like of that which Allah hath revealed). The man renounced Islam. (...) When the Messenger of Allah, Allah bless him and give him peace, entered Mecca, this man fled to 'Uthman [ibn 'Affan] who was his milk brother. 'Uthman hid him until the people of Mecca felt safe. He then took him to the Messenger of Allah, Allah bless him and give him peace, and secured an amnesty for him".

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important

9. SOURCES

Quran - english and arabic translations: Searchtruth.com or Quran.com (choose translation)

1930 - The Meaning of the Glorious Qur'an, by Muhammad Marmaduke Pickthall

1934 - The Holy Our'an: Translation and Commentary, by Abdullah Yusuf Ali - (download PDF)

1997 - The Holy Qur'an, by Saheeh International

1999 - The Noble Qur'an: by Dr. Muhammad Muhsin Khan (favourable version) - (download PDF)

Sunnah / hadith (also known as "the authentic six"): english & arabic translations: http://sunnah.com

The hadith book are reports and narrations of what the Prophet said and did, and were collected around 200-300 years after his death. There are 6 authentic hadith books that sunni muslims follow (90% of the muslim world). Shia muslims (10% of muslim world) rejects these. Here are the books in pdf-format:

1. Sahih Bukhari (846 A.D) - (9 vol. compiled or 1, 2, 3, 4, 5, 6, 7, 8, 9)

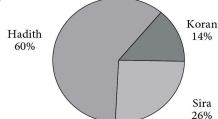
2. Sahih Muslim (860 A.D) - (7 vol. compiled or 1, 2, 3, 4, 5, 6, 7)

3. Abu Dawud (870 A.D) - (5 vol. compiled or 1, 2, 3, 4, 5)

4. An-Anas'i (880 A.D) - (6 vol. compiled or 1, 2, 3, 4, 5, 6)

5. Tirmidhi (880 A.D) - (6 vol. compiled or 1, 2, 3, 4, 5, 6)

6. Ibn Majah (870 A.D) - (5 vol. compiled or 1, 2, 3, 4, 5)



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Other hadith that are also valid:

Muwatta Malik

Bulugh-Al-Maram

Al-Adab Al-Mufrad (by Bukhari)

Riyad as-Salihin (vol. 1 & 2)

Forty hadith of Al-Nawawi commentary (2 vol. compiled or 1, 2)

Mishkat ul Masabih (4 vol., 1, 2, 3, 4)

Source for the statistic

The verses are graded in 4 categories: Sahih (authentic), hasan (good), daif (weak), musnad (worse)

Gradation of the hadith is a new phenomena, all 6 hadith book have been valid for 1300 years. Sheikh Hamza Yusuf: *daif* and *Sahih* hadith passed the test, and are valid hadith and never rejected Ex., two verses describe the same situation but are graded differently: one is *daif* and the other *hasan*

Sira - biography of the life of the prophet:

- 1. "The Life of Muhammad", Sira Rasul Allah, Ishaq, edited by Ibn Hisham. Translated by A. Guillaume, Oxford University press, 1982.
- 2. The Life of the Prophet Muhammad Al-Sira, 4 vol. compiled or 1, 2, 3, 4, by Ibn Kathir.
- 3. The Sealed Nectar Biography of the Noble Prophet, by Safiur-Rahman Al-Mubarakpuri (1996)
- 4. Muhammad Messenger of Allah, by Ash-shifa of Qadi 'Iyad (1992)

Biography of the four rightly guided caliphs:

- 1. The Biography of Abu Bakr As-Sideeq, by Dr. Ali Muhammad As-Sallaabi
- 2. Umar Ibn Al-Khattab His life & times vol. 1 & vol 2, by Dr. Ali Muhammad As-Sallaabi
- 3. Uthman ibn Affan biography, by Dr. Ali Muhammad As-Sallaabi
- 4. Ali Ibn Abi Talib vol. 1 & vol. 2, Dr. Ali Muhammad As-Sallaabi

Tafsir writers & Historians

Tafsir is an *explanation of the Quranic verse by early islamic scholars*. Read more here & here Ibn Abbas (619-687 A.D.) - *here* (online) or *here* (pdf)
Al-Tabari, Muhammad ibn Jarir (837-923 A.D.) - *here* (online) or *here* (40 vol. in pdf)
Jalalayn (864-? A.D.) - *here* (online) or *here* (pdf)
al-Qurtubi (1214-1273 A.D.) - *here* (pdf)
Ibn Kathir (1302-1373 A.D.) - *here* (online) *or here* (pdf)

Sharia law handbook (most used, certified by Al-Azhar university, the most prestigious islamic university)

Reliance of the Traveller: The Classic Manual of Islamic Sacred Law (Revised Edition, 1997)

Good information from this literature regarding the role of sharia in the 4 different schools within sunni sect that represent about 85% of the muslim world:

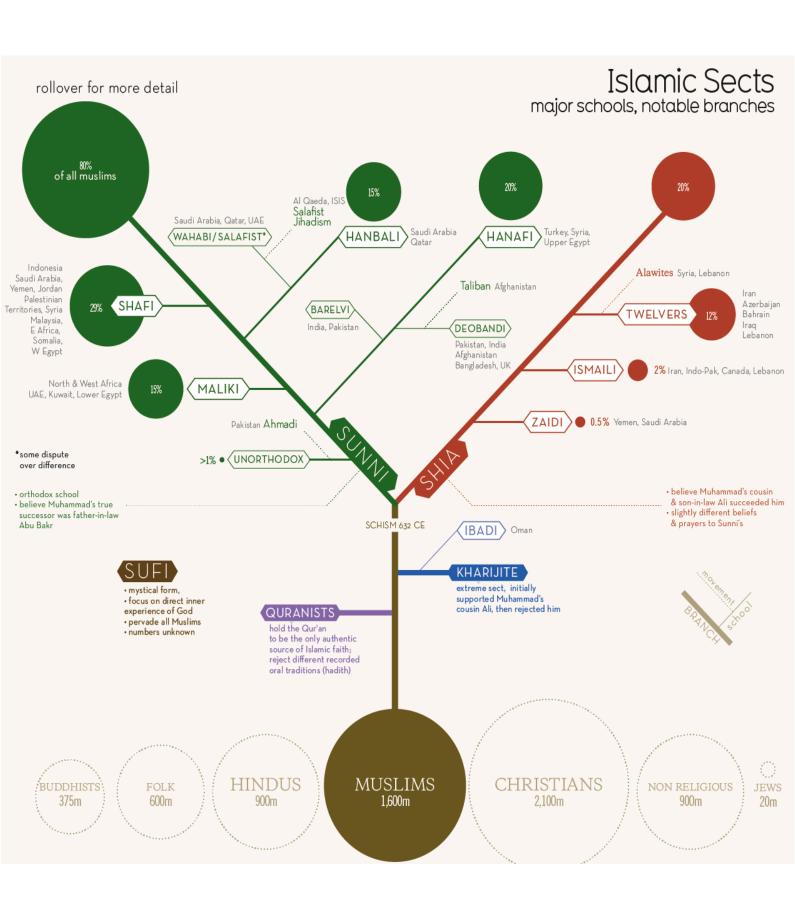
Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition, page 4, 1997):

The four Sunni schools of Islamic law, Hanafi, Maliki, Shafi'i, and Hanbali, are *identical in approximately 75 percent* of their legal conclusions,

Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition, page 23-24, 1997):

b7.2 When the *four necessary integrals of consensus exist*, the ruling agreed upon is an authoritative part of Sacred Law that is *obligatory to obey* and not lawful to disobey.

b7.3 The proof of the legal authority of scholarly consensus is that just as Allah Most Glorious has ordered the believers, in the Koran, to obey Him and His messenger, so too He has ordered them to obey those of authority (ulu al-amr) among them, saying, "O you who believe, obey Allah and obey the Prophet and those of authority among you" (Koran 4:59)



Link to the picture

Grey text = not relevant \mathbf{Black} text = relevant \mathbf{Red} text = important \mathbf{Blue} text = link

Research

Pew Research Center: Future of world religions: Population Growth Projections, 2010-2050: Why Muslims Are Rising Fastest and the Unaffiliated Are Shrinking as a Share of the World's Population (2015). Website. Retrieved September 20, 2016

Pew Research Center: The World's Muslims: *Religion, Politics & Society (page 15, 2013)* Website. Retrieved September 5, 2016

ICSR Report: Victims, Perpetrators, Assets: The narratives of Islamic state defectors (2015) Website. Retrieved

September 20, 2016

(An analysis of 58 ISIS defector explanations as to why they left ISIS)

ICSR Report: Pain, Confusion, Anger, and Shame: *The stories of Islamic State Families* (2016) Website. Retrieved September 20, 2016

Institute for economics & peace: Global Terrorism Index: *Measuring and understanding the impact for terrorism* (p. 47-49, 2015). Website. Retrieved October 20, 2016

Website: The International Centre for the Study of Radicalisation and Political Violence Retrieved September 20, 2016

Institute for economics & peace: Global Peace Index: *Ten years of measuring peace* (2016) Website. Retrieved October 20, 2016

Magazine

ISIS propaganda magazine: DABIQ, nr 9, (page 44-49, 2015)

Website. Retrieved September 5, 2016

ISIS propaganda magazine: DABIQ, nr 15 (page 30-33, 2016)

Website. Retrieved August 13, 2016

Books

Source: Historical Atlas of the Islamic World, by Malise Ruthven, Azim Nanji (2004)

Islamic Sacred Law (sharia law): Reliance of the Traveller: *The Classic Manual of Islamic Sacred Law* (Revised Edition, 1997)

By M.A. Khan - Islamic Jihad; A Legacy of Forced Conversion, Imperialism and Slavery (2008)

Website: Altafsir.com: Royal Aal al-Bayt Institute for Islamic Thought, Amman, Jordan

Retrieved August 1, 2016

Website: Tafsir: Ibn Kathir: Qtafsir.com

Retrieved August 13, 2016

Video: Is the word *Islamophobia* wrong and misleading? (14 min)

Retrieved August 13, 2016

Video: Theater of ISIS sex slave market (3 min)

Retrieved August 13, 2016

Video: Saudi Arabia ambassador: Atheists are terrorists, interview 2016.04.13, Al Jazeera (2 min)

Retrieved August 13, 2016

Video: Meeting A Teenage Suicide Bomber - Real Stories (4 min)

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Retrieved August 13, 2016

Video: Why the Quran Was Revealed in Arabic (David Wood) (12 min)

Retrieved August 13, 2016

Video: Debate with Ayaan Hirsi Ali: What is the future for women in Islam? (38 min)

Retrieved August 13, 2016

Video: Lecture by Dr Bill Warner - The 1400 year history of Islam (44 min)

Retrieved August 13, 2016

Video: Jihad vs. Crusades (5 min) - by Dr. Bill Warner

Dictionary: islamic terms

Allah = God of the Quran has 99 names, and Allah is one of them

Allahu akbar = God is greatest

Abu = father of (but ibn means son of)

Ablution = washing certain part of your body as a cleaning ritual before praying

Apostate = someone who left the religion Islam. This is punishable by death

Aya = means verse. Chapter is called sura

Banu / **bani** = children of (referring to a tribe that claims a common ancestor)

Bay'ah = an oath of allegiance to a leader

Caliph = a chief Muslim ruler for an islamic state, governed by sharia law (islamic regulations)

Caliphate = an islamic state, governed by sharia law (islamic regulations)

Daif = weak (grading the authenticity of the hadith/sunnah. More grades: Sahih = authentic, Hasan = good)

Dawah = ministering Islam to non-believers by preaching and putting forth arguments.

Dunya = materialistic world. Love for worldly things are seen as contrary as competition with following Islam

Eeman or Iman = strengths of faith. Belief of all six pillars of the creed of islam

Fatwa = a religious ruling that issued by scholars derived from the practices from the books: Quran, hadith, sira

Fitrah = something that is natural within humans (ex. a woman's period or pubic hair)

Fitnah = corruption, strife fights betweens muslims that could lead to disbelief

Hadith/Sunnah = practice & sayings of the prophet, together with the quran it forms the basis of Islamic law

Halal = allowed

Haram = forbidden

Hasan = good (grading the authenticity of the hadith/sunnah. More grades: Sahih = authentic, Daif = weak)

Hajj = a mandatory religious duty for Muslims to Mecca that must be carried out at least once in their lifetime

Haqq = truth

Hikmah = Wisdom

Hijra = leave your land to live in muslim land

Ibn = son of (but abu means father of)

Iman or Eeman = strengths of faith. Belief of all six pillars of the creed of islam

Imam = someone that leads prayer in the mosque, and might have a religion's position like priest

Infidel / kafir / kuffar / disbelievers = someone that don't believe in islam (often associated as a dirty nickname)

Inshallah = God willingly

Islam = submission (to Allah)

Jannah = heaven

Jihad = struggle or stringing / holy fighting in Allah's cause

Jizyah = special tax imposed on non-muslims + life "conditions that ensured their continued humiliation"

Jahiliyyah = time period before Islam, often referred to as the "time of ignorance"

Ka'bah = the famous, holy black stone in Makkah in Saudi Arabia. Muslims go around it 7 times

Kafir / **kuffar** / **infidel** = derogatory term for disbeliever

Kufr = disbelief

Madrassa = A religious school where children & adults learn islamic doctrines, both religious and political (sharia)

Masjid = Mosque

Minaret = top of a mosque

Monotheism = belief in only one god

Mushrikun (polytheists) = those who worships several gods (the worst sin, punishable by death)

Murtad = apostate, someone that left the religion of Islam, punishable by death

Munafiquen = someone that pretends to be a muslim, but has his allegiance somewhere else in secret

Pilgrimage = religious duty to visit mecca in Saudi Arabia (once in your lifetime, which forgives all sins)

Polytheism (mushrikun) = worshiping several gods (the worst sin, punishable by death)

Pillar of islam (5): declaration of faith, prayer, charity, fasting, pilgrimage to Mecca

Quran = God's direct words

Quranist = someone that reject every other book as source for Islam accept The Quran (they are often persecuted)

Revert = a convert

Rafida = those that denies and reject the truth

Right hands possess = female captives taken as slaves. Even if the captives had husbands, they have sex with them

Sahaba = Prophet Muhammad's companions (most famous: Abu Bakr, Umar, Uthman, Ali)

Sahih hadith = authentic (grading the authenticity of the hadith/sunnah. More grades: Hasan = good, Daif = weak)

Salat = prayer

Shahada = a declaration for conversion to Islam (*There is no god but God, Muhammad is the messenger of God*)

Sharia = Islamic law derived from the Quran & the Sunnah

Sheikh = scholar or well educated teacher in Islamic studies

Shirk = the action, worshiping to other than Allah (the worst sin and punishable by death)

Sunni muslims = around 90% of muslim world (i.e. Saudi Arabia etc.) They consider Abu Bakr, Umar, Uthman as the right successors of Muhammad.

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Shia muslims = around 10% of muslim world (i.e. Iran etc.). They see Ali as correct right successor of Muhammad. They curse Abu Bakr, Umar, Uthman and Aisha (Muhammad's wife).

Sunnah/hadith = practice & sayings of the prophet, together with the quran it forms the basis of Islamic law

Sura = chapter of the Quran (while ayah means verse)

Tafsir = explanation/context of each Quranic verse by the highest scholars that lived near Muhammad's lifetime

Tawheed = foundation of islam: God is one, and God alone deserves to be worshipped and has no partners.

Taqiyya = lies *allowed* by Allah to (1) save yourself from death (2) to non-muslims (3) to wife (4) to enemies

Takbir = Allah is great

Tawba = repentance from sins

Taqwa = awareness about God

Ummah = muslim community

Ulema = islamic scholars

Zakat = tax for muslims

Zalimun = wrong-doers

Zina = sex before marriage